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THE Instructor

MARCH 1965



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For The Church of Jesus Christ of Latter-day Saints

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Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve—Matthew 4:10.



Art by Carl Bloch.

CLEANLINESS IS NEXT TO GODLINESS

by President David O. McKay

We are in the midst of temptation here in mortality, but we can rise above it if we think noble thoughts, if we plan and pray for help to keep us above the low and vulgar, and if we keep our bodies and thoughts pure and unsullied.

With thoughts of the glorious dedication of the Oakland Temple still with me, and with the soul conviction of the blessings that await members of the Church, and especially our young people, when they enter the House of the Lord, I admonish youth to prepare to be worthy to enter the temples of the Most High.

There is one fundamental quality or virtue necessary to make that preparation complete. Of course, there are many virtues and principles of the Gospel which should be lived up to as nearly as possible, as preparatory for entrance into the temple.

Many years ago this admonition was given by a servant of the Lord: "... Be ye clean that bear the vessels of the Lord. . . ." (Doctrine and Covenants 38:42.) Every member of the Church should know that one of the very first requisites for entering the House of the Lord is *cleanliness*. You have heard it said that "Cleanliness is next to Godliness." It is a contributing virtue, not only as preparatory to entering the House of God, but as one that broadens, contributes to happiness and growth, to peace of mind in the individual, and to contentment in the home. Cleanliness contributes to health. Cleanliness contributes to sociability and pleasure of companionship.

Be Ye Clean

When the Lord said, "Be ye clean that bear the vessels of the Lord," I am sure He had in mind the

(For Course 9, lesson of June 6, "A Leader Stays away from Evil"; for Course 13, lessons of May 2 and 9, "Repentance"; for Course 15, lesson of May 2, "Life and Teachings of Jacob"; for Course 17, lesson of April 4, "Man Is Capable of Eternal Progression"; of general interest; and to support Family Home Evening Lessons Nos. 1-3.)

necessity of *cleanliness of thought* as well as cleanliness of hands and of linen. The most powerful thing in the world is not the bomb that kills individuals and blows up cities—the most powerful thing in the world is an idea! It is the *thought* and the *idea* that discovered the bombs and other explosives.

"Tell me what you think about when you do not have to think, and I will tell you what you are." Latter-day Saints have the responsibility of thinking pure thoughts, of cherishing high ideals. As long as they do, their actions will be in accordance with those ideals. One writer has truly said:

*You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things,
And their airy wings
Are swifter than carrier doves.*

*They follow the law of the universe—
Each thing must create its kind;
And they sweep o'er the track
To bring you back
Whatever went out from your mind.*

—Author unknown.

Let me make it simple. Many years ago a young man came to me while I was president of the European Mission and made a confession of a wrong and sinful act. He justified himself by saying that he happened to be in a bookstore at the closing hour, and when the door was locked he yielded to temptation. He rather blamed the *circumstances* for his fall.

But I said, "It wasn't the circumstances; it wasn't the locked door, nor the enticement. You had thought of that before you went to that bookstore. If you had never thought of that act, there would have been no circumstance strong enough to entice or to tempt you, a missionary, to fall. The thought always precedes the act."

Clean thoughts, high ideals, thinking of love in the true sense, temperance, helpfulness, cheerfulness, all are principles that will contribute to development of character. Thinking of self, harboring ill will against a neighbor, thinking of some opportunity to gratify appetite by smoking or drinking, will lead the individual to commit those things.

The Lord's House Is Clean

Everything in the House of the Lord is clean, wholesome, and beautiful; that is as it should be,

and those who enter should come with clean hands, clean thoughts, and pure hearts. I was deeply impressed once in the Salt Lake Temple when sitting with other members of the Council of the Twelve and in the presence of the First Presidency of the Church, at the time President Joseph F. Smith was president. He had told us of a dream he had had, which has since been published; and some of you may have read it.

He gave it more as a vision than a dream, and it seems such to me. He thought he was in the presence of other leaders of the Church who had died and gone to the Other Side. It seemed that he had been somewhat delayed in putting on his clean linen, and he was a little tardy when he entered the door in the presence of the leaders whom he named. There sat the Prophet Joseph Smith; the Prophet's brother, Hyrum; the patriarch, grandfather of President Joseph F. Smith; President Brigham Young; President John Taylor; President Wilford Woodruff; and other presidents and prominent leaders of the Church. At that time the realization came forcibly to President Joseph F. Smith of the privilege that was his to enter into this distinguished company. The thought of his being worthy to sit with that body of men rather overwhelmed him. He stood for a moment as he entered, and the Prophet Joseph looked up and spoke to him, saying, "Joseph, you are late."

And then a supreme satisfaction filled the president's soul, for he answered, "Yes, President Smith, *I am late, but I am clean!*" Not only was his linen clean, but also he could look in retrospect and have the realization that he had kept his soul unstained from sin.

I believe that will be the greatest satisfaction that can come to any of us when we, too, meet those of our loved ones who have gone before, and particularly when we enter the presence of our Lord and Saviour.

We are in the midst of temptation here in mortality, but we can rise above it if we think noble thoughts, if we plan and pray for help to keep us above the low and the vulgar and the vile, and if we keep our bodies and thoughts pure and unsullied.

Let us practice these virtues in our homes, and in our daily lives wherever we may be, so that when we enter the House of the Lord we may say, "*I am clean.*"

Library File Reference: Purity.

THAT FEELING OF BEING WELCOME AND WANTED

Sunday School attendance or nonattendance has been made the subject of much study during the past 25 years. Indifference has been found to be the cause of some two-thirds of the nonattendance. If we would overcome that indifference, we must study it to find its underlying causes. What makes one man and his family so enthusiastic about Sunday School that they would not think of being absent, and their neighbors seemingly so indifferent that they will not take advantage of this golden opportunity for worship, fellowship, service, and friendship?

"We learn to love, despite ourselves, the things for which we render service."

It takes nearly as many people to man a small Sunday School as it does a large one. Manning a small Sunday School calls for activity from a much larger percentage of the membership. Might this not be largely the reason that the small wards of 250 or less, as a rule, far outstrip the large wards in percentage of attendance? Active people feel wanted and radiate that feeling to the rest of the family.

Have you ever heard a remark such as this: "I have gone to this Church for weeks without a word of recognition or welcome being spoken to me"? From such experiences can such a person get the feeling of being wanted, as our Saviour would have him feel?

Professor Everett M. Hosman of the Municipal University of Omaha (Nebraska) was called to be an usher at the Omaha First Methodist Church. He soon realized that there was a technique to ushering that if rightly used would result in a peaceful, reverential worship service. He determined to do something to improve this technique. By teaching other ushers at his and other churches, by teaching his students at the university, where he organized his workshop plan with a staff of nine, and by correspondence with any who wished to learn the technique through his correspondence course, he made history.

The story of this splendid project is told by Carroll Thompson in "He Teaches Ushers Their Business," in the January, 1954, *Christian Herald*.

The author quotes Hosman as saying, "Probably the most important part of an usher's job is to assist a church guest into the proper mood for worship. If an usher can do this, he aids the church program. If he cannot, he detracts from it. In the few seconds they are together, an usher must adroitly transfer a worshiper from the hurrying, worrying world of busi-

ness and bicarbonate, to the calm dignity of a church service. This, however, is not easy to do, . . . in this very, very important business of being God's traffic cops.

"Ushering is a vital job in any business. Just look at all the official greeters, floorwalkers, vice-presidents, contact men, traffic cops, and public relations people you run into nowadays. If ushering is important in most businesses, then it certainly is important in God's business."

To motivate thought and discussion, Hosman asks, "What would you do if the President [of the United States] walked into your church on a Sunday morning?"

Hosman gives people attending his workshops many suggestions for an effective program, among which are these:

"Recognize the importance of good ushering. It is one of the factors that can make for a satisfying spiritual experience every Sunday.

"It is the usher's job to help the worshiper over the psychological barrier between a bustling world and a serene church."

Among his do-and-don't rules are the following:

"The church usher must never put his hands on a woman guest. Dignity is the keynote of every act of an usher.

"Enthusiasm is admirable, but back-slapping detracts from the worshipful mood an usher should establish.

"Try to reflect the worshipful attitude of the service in the way you act.

"Get to church on time. Promptness is essential.

"Be alert at all times, and make certain that the needs of your worshipers are promptly attended to. While he is in church, a worshiper is in your care."

This article has set us to thinking about the opportunities and responsibilities of the greeters who welcome our children and adults as they come to Sunday School. The cordial welcoming smile and quiet greeting as people enter the foyer does much to dispel any feeling of strangeness and creates a genuine feeling of being welcome and wanted and a peaceful, reverential attitude toward worship.

Would you welcome a Sunday School greeters' workshop at preparation meeting? What should be done to make the lonely heart feel welcome, serene, and wanted?

—General Superintendent George R. Hill.

Library File Reference: Sunday Schools—Mormon—enlistment.

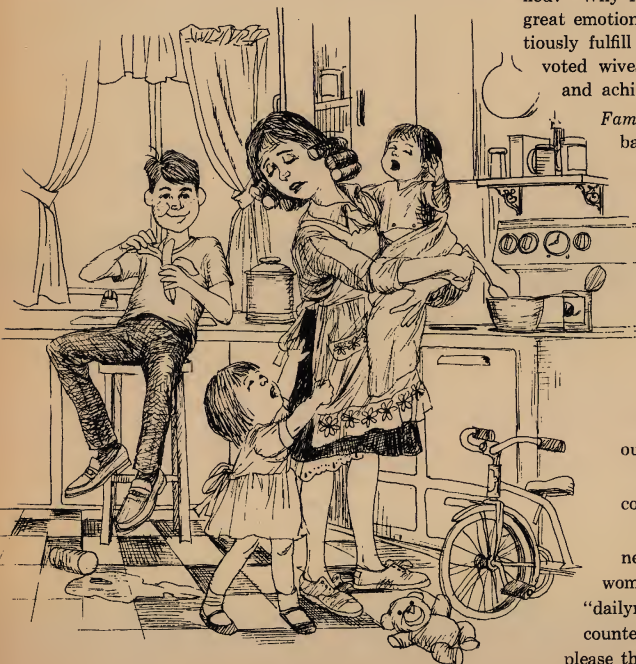
A MESSAGE TO MOTHERS

by Meta Bro*

AUTHOR'S NOTE: Tack this message where it is convenient to glance over when emergencies arise—such as when you receive a card from a single girl friend in New York: "Seeing all the shows, having a wonderful time, wish you were here!" And when your girl screams, "Momie, you're my witness—I'm *never* going to speak to my brother again!" Instead of taking a pill, read the message; and later, at bedtime, perhaps one of your children will say, as one did to me, "I hope Heaven will be like this."

(For Course 25, lesson of May 9, "Mother's Day"; and of general interest.)

*Meta Bro is a free-lance writer living in Burbank, California.



Art by Dale Kilbourn.

We have heard about them, read about them, and perhaps we are even among them—these discontented mothers who long for emancipation from the "daily-ness" of their lives, who complain that their true personalities are submerged because the endless tasks confronting a housewife and mother leave no time for fulfillment of personal desires. There are mothers who think the world is passing them by while they spend their vibrant years washing dishes, wiping noses, changing diapers. They long to have a slice of the world's fame, glory, excitement, accomplishment. They say they want to feel like human beings instead of "Jacks of All Trades" rushing around fulfilling their families' needs.

It is to these mothers that I want to give this message: We mothers do not need sympathy. We need to realize how lucky we are! There is no more fortunate woman in the world than the mother holding her baby in her arms. What truly feminine woman would disagree with me? Then why not be satisfied? Why feel that we are missing out on life's great emotions and achievements? If we conscientiously fulfill our precious birthright by being devoted wives and mothers, life's great emotions and achievements will be ours. How?

Fame: Because as MOTHERS we are our baby's world.

Glory: As MOTHERS we are our child's ideal.

Accomplishment: As MOTHERS we are the ones who know how to prepare a delicious meal, to make a pretty dress.

Fulfillment: As MOTHERS, we give warmth and understanding to our families and in return receive warmth and understanding from those whom we cherish most—our families.

What other types of self-fulfillment could be as completely rewarding?

When we complain about the "daily-ness" of life, we should be reminded of women who have even more restricted "daily-ness"—women who must stand behind counters eight hours a day trying to please the public; women sitting in four-walled

offices typing dull statistics for hours; women in factories doing the same thing over and over again!

Of course, we mothers become harried and overworked at times. Often we can rightfully say, "I want to be by myself!" I hope we can "take five" now and then. If we enjoy people, we can become active in Church activities, the PTA, cultural associations. If we enjoy learning new things, we can enroll in adult classes of our choice. By such association and learning we become more sparkling, interesting companions to our families. But let us hope we enjoy these outside activities to make our personalities more complete, not because of some restless, frustrated drive to "find ourselves."

Mothers who say, "Of course, I enjoy being a wife and mother, but I also want to be a person apart, a human being myself," should realize that being a good wife and mother means bringing out the best, most worthwhile and most fulfilling human traits a woman can experience. Even little girls know this—they innately play with dolls and keep house as soon as they can walk and talk—they will clutch a doll even sooner. If a mother says she wants to be a person apart, she is not living her role of motherhood to the fullest—she is selling herself short! She should give and take all the priceless possessions and responsibilities that belong to the role of the most blessed of all human beings—a mother!

There is so much living for us, as mothers, in our own homes if we are only willing to open our eyes, our ears, and our hearts to find it—to enjoy our baby's radiant smile, our child's trusting handclasp, our husband's understanding love! These and other intangible pleasures are right in our own homes. We must not let precious years slip by without enjoying their worth. We must etch them in our memories so that we can enjoy them again and again in later years.

"What memories?" you ask—the bickering of the children, the endless picking up of clothes and toys, the washing of stacks of dishes? No, we can forget them. Even roses have thorns. I remember, instead, my little girl struggling with her first pie dough; the time when she rushed in ecstatically holding a toad and asked to put it in the dish pan. I remember the pleased look on the face of my young son when he mastered a difficult piano measure (he was the one who said, "Not me!" when told that he, too, was going to take piano lessons).

We must find ourselves as we learn to give and take with our families—to climb from the valleys as smoothly as we ride the crests—remembering that day by day we are molding our children's lives into a pattern for their adult years, thus giving OUR thoughts, OUR words and OUR actions immortality. Is this not self-fulfillment?

Library File Reference: Mothers and Motherhood.

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Art by Dale Kilbourn.

Take an "Attitude Test"

by Bishop Victor L. Brown of the Presiding Bishopric*

What would happen if we were to take an "attitude test"? What motivates us into doing the things we do? Are we really happy and enthusiastic about life, or is it somewhat of a bore?

Dr. C. H. Baylor, assistant medical director of The Texas Company, says that whether we are happy or unhappy is largely a matter of either remembering or forgetting to count our blessings along the way of life. He lists some of the most common unhealthy thinking habits which, of course, result from "attitude." They are:

First, to forget the many good things we have in life and overemphasize the few things we lack.

To think that money is more important than it actually is.

To feel that we are indispensable.

To think we have too much to do.

To believe we are exceptional or entitled to special privileges.

To forget that a sense of responsibility is essential to a democratic society.

To forget others.

To cultivate a pessimistic outlook.

To feel sorry for ourselves.

Let us take this last one: to feel sorry for ourselves. I suppose almost everyone in this world has one problem or another. As a matter of fact, someone has said that if we should gather all the problems of people of the world into one great pile and then be permitted to take back the ones of our choosing, we would probably take back our own.

Whether we are bowed down with sorrow and gloom or whether we face each day with a smile depends upon our attitude.

A young woman in high school, happy, vivacious, was informed by the doctors one day that it would be necessary to amputate her leg because of cancer. This was done. She went back to school on her crutches, still full of life, loving every minute of it. Then she was informed that the operation had been unsuccessful and that her life was rapidly drawing to a close.

This young woman's attitude could have been one of bitterness toward everything in life, but instead she was an inspiration to her family and friends because of her wonderful attitude. Her own words were: "I am thankful for the many blessings I have received throughout life and for my wonderful parents and family. I am especially thankful for this wonderful Gospel and for those who give their time to teach it to us. I truly appreciate the teachers I

(For Course 5, lesson of May 16, "The Kingdom of Heaven Is Ours"; for Course 9, lessons of May 2 and 16, "A Leader Has Faith" and "A Leader Serves the Lord"; and of general interest.)
*Extracted from an address by the author delivered during the annual Conference of the Church, April 5, 1964.

have had in Sunday School, Primary, and MIA.

"Before my operation, I prayed that my leg might be saved; but the Lord told me 'No.' Afterward I thought how selfish and earthly my prayer had been. I could only see the present, and it certainly didn't seem that there could be anything for the best in losing my leg. The Lord can see much more, and he has the best interests of our whole future and eternity in mind."

This was the attitude of a teen-ager, a lovely girl who had the full knowledge that her life was almost over. She could not know how far-reaching her glorious attitude would be in helping others improve theirs.

Let me tell you about some friends of mine who responded to this "attitude test" so wonderfully.

Just fourteen years ago, they were blessed with their firstborn, a son whom they named Carl. They were living in Germany at the time. Carl's father was a member of the Armed Forces of the United States. They were later transferred to the United States and subsequently moved from one army post to another.

As little Carl began to grow, it became obvious that he was a child of unusual talents. At the age of 5, he was able to transpose some of the simple pieces of music from the major to the minor key. At the age of 8 he sang the male lead in the school Christmas musical, opposite a girl in the fifth grade. He began to compose his own musical scores and played in a number of concerts. He became a Cub Scout. He won two blue ribbons in the "Pinewood Derbies." He played football with his school team.

At the age of 11, Carl won the outstanding scholastic award at his school in Ft. Leavenworth, Kansas. He composed several short symphonic pieces and some concertinas. He finished reading the Book of Mormon before his 11th year. He finished reading the Doctrine and Covenants and the Pearl of Great Price, and he almost finished the Bible before he was 12 years of age.

He was ordained a deacon in the Aaronic Priesthood on his 12th birthday. As his father said, "He looked upon the honoring of the priesthood as a sacred duty and an opportunity second to none."

About six months after Carl was ordained a deacon, it was found that he was afflicted with an inoperable, cancerous brain tumor. He was taken

to one of the finest hospitals in the entire country, in Washington, D.C. It was finally determined that medical science was unable to help him further.

At this time Carl recognized the seriousness of his illness and the possibility that it might be fatal to him. He refused to be sorrowed by this knowledge and was anxious to pursue all the learning he could get. He was tutored at home by a most wonderful teacher and was well along in his eighth grade studies before the disease incapacitated him.

Here was a young man not quite 13 years of age, endowed with exceptional talent, whose attitude was an inspiration not only to his family but also to all who knew him. As his father said, "After Carl finally understood the seriousness of his illness, he refused to be sorrowed by this knowledge and was anxious to pursue all the learning he could get."

And what was the attitude of Carl's parents? Their eldest son, the joy of their lives, a boy with the brightest of prospects for life, taken from them just before his 13th year!

What bitterness could have enveloped them! They could have taken the attitude that the Lord was unjust. They had lived good lives. Why did this have to happen to a boy with such bright prospects? But rather, this was their attitude, in their own words: "We shall be eternally grateful for the thirteen wonderful years that we were privileged to have him in our midst. We know that we are blessed in the knowledge that we are sealed as an eternal family. We know that Carl was preparing to fill a mission. We know that he was prepared for that mission and that he is now filling it." There is no self-pity here, but rather an attitude of faith and hope and optimism, even under the most trying of circumstances!

There are many who could tell just such stories, many whose attitudes have carried them and their loved ones through dark pathways into the sunlight. To each of them I express gratitude. They are indeed an inspiration.

I bear you my witness that God lives and that His Son Jesus Christ is directing this, His work, through His servant and our great president, David O. McKay, and that if we will develop the right attitude toward the Master and His teachings, we will be privileged to return to His presence.

Library File Reference: Faith.

SUNDAY SCHOOLS CAN HELP PARENTS TEACH THE GOSPEL

by Lorin F. Wheelwright

The climate of learning may be compared to the climate of growing. In nature, the cold atmosphere of the arctic discourages germination, but the heat and moisture of the tropics produces an overabundance, sometimes an entangling abundance. The teacher who hopes to influence learners needs a temperate climate where cultivation can produce orderly growth. In terms of that all-important relationship between teacher and learner, namely friendship, climate is critical. Parents sometimes wonder why they do not do as well as teachers outside the home. Perhaps they need to examine the climate for learning more carefully.

A teacher (or parent in the role of teacher) who smothers a child with adulation, affection, and concern, sometimes induces a tropical climate in which the child loses a true sense of his importance. In a hothouse climate of "nothing is too good for my Johnny," a child can soon demand everything imaginable. We say of such a Johnny, "He's spoiled." A famous leader of a boy's choir was preparing for a national tour; and one overly-anxious mother brought her boy to the bus depot and showered the lad with maternal advice, kisses and embraces, mingled with a few tears. She said to the director, "I do believe my son likes you better than me." In reply, the director said, "When we get on the road, he will soon be longing for home and you." Actually, when the bus turned the corner, this boy leaned over to the director and sighed, "Freedom, at last!"

A teacher (or parent in the role of teacher) who

lets the cold winds of other interests sweep away the warmth of his relationship with the learner may wonder why Johnny never asks the really important questions of life. A father who was high in his church duties once complained to a school supervisor, "My daughter is now drinking and smoking, and it's the fault of the public school. You taught her to play a horn, and she is now in a dance band at some resort learning all of these bad things." There is reason to believe that a frigid climate at home kept this girl from seeking parental friendship and drove her to places that were questionable. But, to blame the school for giving her trumpet lessons is like blaming the school for teaching a child to read, when later he reads how to rob a bank and does so.

Parents have a great problem of providing that temperate climate where they can correct with love, be sufficiently objective to diagnose needs with skill, and be deeply interested and available to hear questions at those critical times when questions arise in the mind of a child. Because of daily proximity and other happy circumstances, a parent is in the most favorable position to apply those two great reins of control: incentive and example. By relating aspirations of children to desired behavior, the parent helps plant straight furrows. By helping children establish good habits, parents cultivate and nourish growth. By practicing high standards of conduct, the parent becomes a root system to which a young bud can be grafted and receive nourishment until capable of sinking his own roots deep in the soil. The temperate climate provides both sunshine and storm, calm and turbulence, and good seasons for planting, cultivating, pruning, and harvesting.

The Sunday Schools can help parents by equalizing the climate in children's lives. They can provide more challenge when needed, objective pruning, a bit of added cultivation, and much help in conservation. If we can keep open the lines of communication, teachers in Sunday School can cue parents in the home regarding lesson objectives, and ways and means of helping every Johnny and Mary take next steps toward spiritual growth. With parents as the seedbed for fundamental Gospel teaching, both by precept and example, the Sunday School adds its expert help through cooperative extension service and expertness in the treatment of difficult problems. In this spirit of helpfulness, Brother Charles R. Hobbs, an experienced Gospel teacher and parent, brings to readers in this issue his observations and suggestions. He writes to help parents be more effective as teachers and to utilize sound methods in teaching the Gospel to their children in the home.

Library File Reference: Family Life.

HOME EVENING

by Charles R. Hobbs*

"Daddy, when can we have home evening?"

This has been a repeated question by our inquisitive 4-year-old, Mark. It usually comes one, two, and three days after our weekly home meeting. Our family hour has become a favorite time of the week for both children and parents. Why? Because it is producing better results in family unity, character building, and spiritual well-being, than any other activity we have experienced. Of course, simply to hold weekly home evenings is not sufficient to assure desired change. How we use the time is very important.

What is our goal in holding home evenings? It is to help each member of the family learn to keep the commandments of God and to grow in leadership ability. How can this great challenge be achieved? We have found it comes by applying sound principles and methods of learning; and by converting our home into a "little, red schoolhouse." To this schoolhouse we add a "steeple" because it is also an edifice of worship—a school for the religious education of each member of the family.

In our "little, red schoolhouse" we try to have every family member motivated, interested, stimulated, and entertained. All that is said and done points to a goal. This goal is a simple, clearly-stated concept which family members come to understand

and apply in their lives. We post this goal on a portable chalkboard, on paper, or on a flannelboard, so all can see it during the lesson. As the lesson progresses, we use a variety of methods. The methods get family students into "doing" activities. All participate some way in the lesson, and older family members are encouraged to teach the younger ones.

Here are a few methods we have found helpful, which you might try to bring about desired results in your own home evenings:

1. Place a corkboard or framed sheet of celotex on a wall by the kitchen table (minimum size: 2' x 3'). On this board tack written projects that have grown out of home evening activities. Also post progress charts, scriptures for memorization, drawings, special achievements, and a thought for each day.

2. Purchase or make a portable, combination chalkboard-flannelboard, (minimum size for each board: 2' x 3'). Encourage and teach family participants to use these aids when expressing ideas or telling a story. On the chalkboard a family student might draw simple illustrations, or the discussion leader might summarize "points." Colored chalk adds interest to this presentation.

It is an exciting experience for children to work under a mother's supervision in preparing homemade characters for a flannelboard lesson. As the story or lesson is planned, children can draw, color, and cut out the characters, pasting strips of sandpaper or felt on the backs of them. Flannelboard cutouts that appear in *The Instructor* and other pictures might be used for this purpose.

3. Few methods are more stimulating and instructional than a well-directed, family discussion of the Gospel. However, this involves preparation. A teen-age or adult family member should usually serve as discussion leader. Discussion questions should meet the following criteria:

- a. Does the question relate to the home evening goal?
- b. Is the question stated simply?
- c. Does the question provoke thought?
- d. Is the question stated on a level that the youngest participant can understand?

(Concluded on following page.)

*Brother Hobbs is district coordinator of the Salt Lake Valley Seminaries and author of a recent book, *Teaching with New Techniques*.



Combination flannelboard-chalkboard helps to make Gospel teaching in the home easier. Mark and Christine, with mother, Velma Hobbs, enjoy Daddy's lesson on kindness.

Photos by Lee VanWagoner.

- e. Is the question in harmony with Gospel truth?
- f. Does the question incorporate one of the following words: who, what, where, when, why, how, or explain?

When presenting the question to the family for discussion, you might write it on the chalkboard. This will keep the lesson on the subject. If someone starts to deviate, point to the chalkboard and request that all thoughts be directed to that question.

Students respond best to a discussion question when they are warmed up to it. For this reason the open-end story is one of the best methods for leading into discussion. Relate your story. Upon reaching the climax say, in effect, "What would you have done?" As family members identify themselves with characters in the story, each seeks to find a solution through group discussion. Most good stories can be adapted into effective discussion "warmer-uppers."

Always summarize a Gospel discussion.

4. When presenting a story, tell, rather than read it. Telling personal experiences comes easy because preparation has been so complete, even to the point of having lived the story. Yet, even with personal experiences, we must think through the events for good flow of ideas.

To organize ideas for storytelling, close your eyes and visualize the people, the objects, and the action in detail. When relating the story, see the visual images in your mind's eye; then simply describe to

your listeners what you see. Use conversation and dramatize. Let your listeners become imbued with your spirit.

Storytelling is a form of role-playing. It gives students the vicarious experience of solving problems of life without suffering embarrassment or hurt to themselves because of failure, as might be the case in real life.

Be sure to tell many stories in your "little, red schoolhouse" on home evening night. And be certain you select stories that are faith promoting, related to the home-evening goal, and on a level that everyone can understand.

Storytelling and discussion are two of the finest techniques in teaching the Gospel in the home. There are many other methods. Here are 15 which you can use as you develop your lessons:

1. *Instructional games*—for overviews and reviews.
2. *Scripture reading*—which should be used frequently.
3. *Object lessons*—planned, prepared, and presented by family members.
4. *Brainstorming sessions*—to air family problems.
5. *Puppet shows*—to tell biblical, Book of Mormon, and contemporary stories.
6. *Application assignments*—by which clearly defined tasks are suggested by family members, pursued, and reported. As a follow-up to home evenings, we find it effective occasionally to raise this question for each family member to answer. The question is: "When was the last time your prayers were answered?"
7. *Memorizing*—simple scriptures, to be performed in concert recitation by all members of the family.
8. *Role-playing*—where members of the family are each assigned a part to play in dramatizing a story from the scriptures. Simple costumes might be used.
9. *Family testimony meeting*.
10. *Playing recorded religious music*—such groups as the Tabernacle Choir.
11. *Family slide-film presentations or home movies*—where possible build these presentations around spiritual goals or principles.
12. *Flash cards*—for testing knowledge of Gospel facts or as props in role-playing.
13. *Charts, maps, and pictures*—to help clarify Gospel doctrine, history, and geography.
14. *Family singing*—and instrumental numbers.
15. *Family prayers*.

Library File Reference: Family Night.



Young Christine Hobbs is a fine accompanist for family singsongs during the weekly home evening. Brother and Sister Hobbs and their son, Mark, all join in the fun. They live in Cottonwood 4th Ward, Cottonwood Stake.

CHILDREN OF ABRAHAM

by Elder Mark E. Petersen of the Council of the Twelve

It is seldom that one must earn an inheritance. Usually it comes without effort as a free gift through kinship.

But such is not the case with our inheritance in the Kingdom of God. That must be EARNED.

There are two things which most people remember about Father Abraham. One is his complete obedience to the Lord as shown in his willingness to sacrifice Isaac; the other is that he is the father of the faithful.

The ancient Jews boasted of their blood relationship to Abraham and seemed to feel that this family tie would assure them a place in his "bosom." John the Baptist disabused their minds on that point, however, when he said: "... Begin not to say within yourselves, We have Abraham to our father. . . ." (Luke 3:8.) Their relationship itself was of no particular value, he pointed out, unless they should "bring forth fruits meet for repentance."

The Moffatt translation of the Bible has an interesting rendering of this passage:

... Who told you to flee from the coming wrath? Well, produce fruits that answer to your repentance, instead of beginning to say to yourself, We have a father in Abraham. . . .

The new English Bible expresses it in this way:

Then prove your repentance by the fruit it bears; and do not begin saying to yourselves, We have Abraham for our Father. . . .

To think that family connections will give us a place in the Kingdom of God is folly. To presume that merely because we are members of the true Church we shall receive a free gift of celestial glory is just as unwise.

Relationships, names and titles can never win the crown for any of us. This is one inheritance in which we must literally work for what we get, because it is only according to the "deeds done in the body" that we will be judged.

Faith of a kind is not enough. It must be supported by works, and by works we mean obedience. Without obedience we will reap the reward of the nonconformist. It was Paul who said:

... Though I have all faith, so that I could remove mountains, and have not charity [which most certainly includes righteous works], I am nothing. (I Corinthians 13:2.)

(For Course 9, lesson of May 23, "A Leader Is Obedient"; for Course 13, lesson of May 30, "Obedience"; for Course 17, lesson of June 20, "Way of Salvation"; for Course 27, lessons of April and May, "Abraham"; of general interest; and to support Family Home Evening Lessons Nos. 4 and 9.)

It is interesting to note some of the works the Saviour mentioned. He spoke of the "weightier matters" and said:

For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. (Matthew 25:35, 36.)

Then he added significantly: "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matthew 25:40.) But conversely he uttered these piercing words: "... Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment. . . ." (Matthew 25:45, 46.)

The Lord spoke of those who fail to enter celestial glory despite their opportunity to do so:

These are they who are not valiant in the testimony of Jesus; wherefore, they obtain not the crown over the kingdom of our God. (Doctrine and Covenants 76:79.)

Abraham is only the father of the faithful. The full meaning of his fatherhood is not found in his posterity but in his particular kind of obedience.

Jesus is only the Saviour of those who are willing to "work out their salvation."

"The commandment is a lamp and the law is light"; and we cannot be saved in either darkness, ignorance, or indolence.

Our goal is not eternal rest and bliss on the perimeter of some distant glory. It is to become like God.

Such perfection is "not attained by sudden flight" but by continually toiling upward through the application of those divine principles which mould us into the pattern of Christ.

He that receiveth my law and doeth it, the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple, and shall be cast out from among you. (Doctrine and Covenants 41:5.)

For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you. (Doctrine and Covenants 78:7.)

*We serve no God whose work is done,
Who rests within his firmament.*

*Our God his work has just begun
Toils evermore with power unspent.*

Library File Reference: Obedience.

ENJOY NATURE WITH YOUR CHILDREN

by Addie J. Gilmore

Successful teachers of the things of nature have a deep love for the great out-of-doors and a sensitivity and appreciation for the beautiful and bounteous things of the earth.

It is said that if one desires to bring home the riches of India he must first take with him riches to India. In the story of creation—the greatest nature story ever told—lies a wealth of information for teacher preparation. Light and darkness, day and night, growing things, birds that sing, animals, and creeping, crawling things, all of these and their purposes are mentioned. (See *Genesis* 1.)

(For Course 1, lessons of May 2, 9, and 23, "I See Growing Things," "I See Living Things," and "Jesus Enjoyed the Things of the World"; and of general interest to Course 1a.)



Photo by Luoma Studio.

All of these things and many others are within the scope of a young child's world, and constant interest is maintained in them. Children are often more aware of and responsive to their surroundings than are adults. Many of their waking hours are spent in the great out-of-doors. Eagerly they explore—touching, tasting, feeling, smelling, and listening to created things. Filled with wonder and excitement, children experience new discoveries, first-time contacts and sensations.

Children express appreciation for the lovely things of nature in the way they carefully select, collect, and store away treasured objects. Tiny stones, little blossoms, odd-shaped leaves, and bits of wood are among their precious possessions.

Children need help from understanding, enthusiastic teachers and parents to explain and expand their world of created things. With appropriate information and guidance, their surroundings become meaningful to them. Lessons can become never-to-be-forgotten experiences as faraway places are learned about also.

Suggestions for teachers and parents:

- A. Answer children's questions.
- B. Listen to their comments.
- C. Clarify their concepts as needed.
- D. Interpret ideas and experiences.
- E. Share experiences, do things together: plant seeds; plant bulbs; watch growth processes.
- F. Examine objects together—children's collections.
- G. Discuss nature pictures.
- H. Discuss nature walks or short trips.
- I. Tell nature stories.
- J. Sing nature songs.
- K. Read nature poems.

Jesus must have enjoyed the beautiful things of earth. Most of all He loved people, and He chose beautiful outdoor places where He could teach them. Jesus spent most of His time in the great out-of-doors where He taught and healed and loved people.

This little poem tells us how children feel about their world. Perhaps we can all help one another to feel this way:

*I love every day
Of the beautiful world,
Every day, every hour,
Every minute.
I could go right on
Living forever
And never grow tired
Of anything in it.*

—Author unknown.

Library File Reference: Teachers and teaching.



THE NAUVOO TEMPLE 1841 - 1964

(The Mormons Settle at Nauvoo)

BY T. EDGAR LYON*

In April, 1839, after searching for a site to locate his followers who had but recently been driven from Missouri, the Prophet Joseph Smith settled on a tract of land adjoining a small settlement on the Mississippi River named Commerce, Illinois. Shortly thereafter he changed the name of the locality to Nauvoo, which, he said, indicated a beautiful site. The body of the Church soon settled in that vicinity, but they were only allowed to remain there seven years. During that short period they established the largest city in Illinois, being, at the death of the Prophet, nearly twice the size of Chicago. Their

(For Course 7, lessons of April 25 and May 2, "Nauvoo, the Beautiful" and "The Nauvoo Temple"; for Course 11, lesson of May 2, "Dark Days of Nauvoo"; for Course 29, lesson of May 30, "Work for the Dead"; and of general interest.)

greatest achievement, however, was the erection of the Nauvoo Temple.

The site selected for this building was the highest point on the bluffs east of the Mississippi, at an elevation of approximately 650 feet above sea level. In January, 1841, a building committee was appointed by revelation. (See Doctrine and Covenants 124:21, 22.) The Saints were inspired by their Prophet to erect a building where baptisms for their dead could be performed and wherein they might secure their own endowments and other eternal ordinances. From that time forward they made unbelievable sacrifices and put forth zealous effort to erect their temple. For many of them it became more important than the food they ate, the houses in which they lived, the clothing they wore, or their desire for leisure time or relaxation. Voluntary contributions were requested; and the Saints donated their treasured watches, china, glassware, stoves, tools, clocks, clothing, food—anything that had value—to further its construction.

The Saints were asked to pay a tithing of their time as well as their income, and the bishops of the 11 wards in the city were asked to send a levy of men on the tenth day, according to a schedule, that some would be available every workday. Crews were sent to the pineries of Wisconsin where Church-owned sawmills were operated to acquire the needed lumber. Stone quarries were opened nearby. Women sewed clothing for the full-time temple employees and also started a "Penny Fund"—each sister to contribute a penny a week—to purchase glass, rope, and hardware.

Even after they knew they would be forced to abandon their beautiful city and journey into the Far West, they continued to pour their capital, their physical strength, and their faith and prayers into the project, that they might complete it, dedicate it, and receive the spiritual blessings within its hallowed walls. They achieved their goal with its dedication in the spring of 1846.

The Nauvoo Temple in 1846 was the largest building in the Mississippi Valley north of St. Louis and larger than any building west of Chicago. It measured 128 feet from east to west and was 83 feet wide. The outer walls of polished, grayish-blue Nauvoo limestone rose about 60 feet to the square of the building. A tower, reported to have been 100 feet high, was placed atop the structure. Occupying the top of the highest bluff, it was visible for miles.

(Continued on following page.)

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It was believed by some of the people who settled in Nauvoo after the exodus of the Saints that as long as the temple remained intact, this would be a temptation for the Saints to forsake their plan to migrate to the West and that they might return with military force and repossess the city. In October, 1848, someone deliberately set fire to the building during the night. Only blackened walls remained of the proud structure after the fire.

In 1849 a group of French economic communists, known as Icarians, purchased parts of Nauvoo, including the burned temple. They commenced its reconstruction, intending to use it as a communal center. While they were engaged in this work in 1850, a cyclone struck the building and blew down the north wall. The city authorities then ordered the weakened east and south walls leveled. The western portion, much sturdier in its construction, was allowed to remain standing until the 1860's. The ruined building served as a quarry from which ready-cut stone could be secured. The stone was carted for miles around to construct foundations, houses, public buildings, and wine cellars. On one corner of the Temple Block the Icarians used polished face stones from the temple to erect a large building which housed their school, dormitory, dining hall, and administrative center. This building, still standing, is now the Information Center of Nauvoo Restoration, Inc. This is a nonprofit corporation to which the Church has assigned its Nauvoo holdings for administrative purposes.

The Excavation of 1962

The Temple Block, during the 112 years following the exodus of the Saints, was occupied by a suc-

cession of saloons, slaughter houses, hotels, grocery and drug stores, pool halls, the telephone exchange, and private dwellings. Not one stone of the temple was still visibly in place. The Church of Jesus Christ of Latter-day Saints employed the Southern Illinois University Department of Archaeology to excavate the site of the Nauvoo Temple during the summer of 1962. From June to October workers carefully removed the earth which had filled the foundations. By the end of the season most of the basement area had been uncovered, leaving a large hole more than seven feet deep in places.

What Has Been Learned from the Temple Excavation?

In one respect the excavation of the temple site was a disappointment. So thoroughly had the people of the last century used the site as a source of ready-cut stone that only a few of the first course of the foundation stones had been left in place. By carefully removing the earth, however, and studying impressions left in the hard clay on which the temple had been erected, it was learned that the foundation had been five feet thick and about six feet below ground level. The interior weight of the floors and roof had been carried by columns or pillars which rested on two rows of stone piers, five in each row, running from east to west in the basement. The stone baptismal font, which had rested on the backs of twelve stone oxen, was located in the depression in the center of the basement. Nearby was a tunnel of stone masonry, more than a foot square, which apparently served as a drainage tunnel to carry the water from the font southeastward toward a ravine. Pieces of broken, polished stone—possibly portions of the oxen or the font, and others which may have



Saints chiseled granite sun stones (1), moon stones (2), and star stones (4) to give decorative beauty to their beloved temple. Ruins of facade (3) standing in 1860s.

Excavations at the Nauvoo temple site are being conducted by the Southern Illinois University Department of Archaeology under direction of the LDS Church.

been parts of the arched or circular windows of the building—were found. Many old-fashioned square nails, some of them hand-forged, and pieces of lath and plaster, were uncovered. Pieces of melted glass and ashes, and chunks of splattered lead from the 1,500 pounds used in the gutters, are mute evidence of the devastating fire.

A Tour of the Temple

The Nauvoo Temple overlooked the great semi-circular bend of the Mississippi which surrounds Nauvoo on three sides. Had we visited Nauvoo in 1846 we could have climbed eight or ten steps to the entrance hall or foyer. To the north and south we would have observed circular stairways by which we could descend to the basement. There we would have seen five rooms on the south side, another five on the north, and perhaps others at the end of the structure. Some were probably offices for the clerks who recorded the baptisms. The others were obviously dressing rooms. These had floors which sloped toward the center of the building, so that water dripping from wet clothing would find its way into the central drainage system. All floors and hallways were paved with red brick. Outside these rooms there were two, perhaps more, stone steps which descended to a central lower level where the baptismal font was located. To the east end of the font was a well with a pump which served to fill the font. The basement was apparently designed exclusively for baptismal purposes.

Ascending one of the circular stairways to the main floor, we could enter the main assembly hall, with a series of pulpits at the east and west ends. Its woodwork and walls were exquisitely finished. Here public gatherings, solemn assemblies, and Church conferences were held. On the north and south sides of this central gallery, near the windows, offices for Church authorities were located.

Leaving this hall and ascending to the second floor, we would find ourselves in a room similar in size and furnishings to the hall beneath it. However, the furnishings were simpler. This was to be used for overflow meetings and for the School of the Prophets. Offices were also located along the outside walls of this floor.

Climbing to the third floor we would have found a series of rooms in the west end of the building. These were dressing rooms for those participating in temple ordinances. The large hall on this floor was beneath a gabled roof. Within this portion of the building endowments, sealings for the dead, and marriages for time and eternity were performed.

Had we climbed above this floor we would have emerged at the base of the tower, whose spire

would have risen 100 feet in the air. Atop this spire was, according to some, a flying angel with a book in his hand. According to others, it was an angel with a trumpet to his lips.

What Do We Learn from the Nauvoo Temple?

Although the once beautiful Nauvoo Temple is marked today by nothing but a weed-covered hole in the ground, its message can tower higher in human lives than its spire did into the Illinois skyline when it burned in 1846. It is a monument to the conviction of the Saints that Joseph Smith was a prophet of God. He taught them the revelations he had received, and they accepted them as the word of God with as much faith as any Christians ever accepted the teachings of Isaiah, Jeremiah, Moses, Peter, or Paul.

Not only did they revere him as a spokesman for God, but they admired him as a planner and builder of a great city. They loved him as a human being who walked their streets and had a friendly greeting for children, an encouraging word for discouraged, a kindly word for the stranger, and a comforting word for the distressed. He shared his food with those in need and offered hospitality to visitors to Nauvoo. Although he was president of the Church, mayor of the city, and prophet of the Lord, he did not hesitate to give a helping hand to aid in removing a wagon stuck in the mud, or to aid someone having trouble with his animals. Few men have been so loved and revered as Joseph Smith.

The Nauvoo Temple was a monument to the convictions of the Saints during the Nauvoo period, even though merely a depression in the earth today. As such, it remains a living testimony to the great achievements which can come from cooperative efforts of the Saints, even though they may lack financial resources. They were destitute when they arrived at Nauvoo, yet they did not hesitate to undertake the building of an expensive edifice, confident that if God wanted it erected, it could be done, and they could do it.

The temple excavation is a silent witness that the Saints were convinced that spiritual blessings were of greater worth than material gains; that their obligations toward their departed ancestors were so important they would build a sacred temple to God before they would spend their means to acquire the luxuries of life. And so great was their devotion that they worked on the temple for six months after they knew they would be forced to abandon the city, confident they had fulfilled God's commandment to complete the temple He had commanded them to build.

Library File Reference: Temples—Mormon.

An Unconditional Love

by Reed H. Bradford

Now the sons of Mosiah were numbered among the unbelievers; and also one of the sons of Alma was numbered among them, he being called Alma, after his father; nevertheless, he became a very wicked and an idolatrous man. And he was a man of many words, and did speak much flattery to the people; therefore he led many of the people to do after the manner of his iniquities. . . . As they were going about rebelling against God, behold, the angel of the Lord appeared unto them . . . saying: Alma, arise and stand forth, for why persecutest thou the church of God? . . . Behold, the Lord hath heard the prayers of his people, and also the prayers of his servant, Alma, who is thy father; for he has prayed with much faith concerning thee that thou mightest be brought to the knowledge of the truth; therefore, for this purpose have I come to convince thee of the power and authority of God, that the prayers of his servants might be answered according to their faith. (Mosiah 27:8-14.)

. . .

. . . A certain man had two sons:

And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine.

And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

(For the general use of Courses 25 and 27; and to support Family Home Evening Lesson No. 5.)

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

And am no more worthy to be called thy son: make me as one of thy hired servants.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

And bring hither the fatted calf, and kill it; and let us eat, and be merry:

For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. (Luke 15:11-24.)

. . .

One of the most mature kinds of love that we can have for another is that of trying to help him realize his potential as foreseen for him by our Heavenly Father. Such a love requires that we have a clear understanding of the goals attainable for us. The Lord has said that the spirit and the body constitute the soul of man. He wants us to learn to manage our emotions rather than be enslaved by them.

He wants us to acquire the kind of power that comes from the right kind of knowledge or from wisdom. He is concerned that we participate in certain "saving" ordinances such as baptism and temple marriage. He wants us to experience a lasting kind of joy. He is vitally concerned that we give devotion to all of His teachings so that we might become more and more like Him and become worthy to live in His presence eternally.

In addition to having a clear idea of the goals intended for us, we must be sensitive to another

individual's hopes, aspirations, problems, and the situations which surround his life. We must try to put ourselves in his position and think how we would feel if we were actually surrounded by his circumstances. We must learn to think of another individual literally as a brother or a sister. And, of course, we *are* brothers and sisters because we are all children of the same Heavenly Father.

We can do much to develop this sensitivity mentioned by following the methods described. However, a maximum sensitivity and genuine concern for another individual can be achieved if we have been born again and received the influence of the Holy Ghost in our lives. Its influence and the influence of the priesthood generally are exercised as follows:

... Only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death. (Doctrine and Covenants 121:41-44.)

Many individuals do not love other individuals in this way. Recently a man and his wife, both of whom are in their forties and the parents of six children, came to a marriage counselor. As the counselor was listening to them, the woman remarked that her husband had recently told her he no longer loved her. The counselor asked the husband if this were correct, and he replied that it was. When asked why he had made the statement, the husband replied that his wife no longer satisfied some of his basic needs. She was no longer physically attractive. He did not find her thoughts stimulating.

A parent may find it easy to give acceptance to a gifted child or the child that achieves according to the parent's desires. At the same time, such a parent may make a child who is not so gifted but who tries to do the best he can with his abilities feel inferior because he does not match the achievements of the gifted child. A child is patient with his brother or sister when that brother or sister performs acceptably, but he is often very impatient when his brother or sister is impatient. Under such circumstances that child does not inquire as to the cause of this impatience. He does not realize that perhaps his sister did not do as well in school as she would like to have done, and for that reason she is impatient. He does not put himself in her

position and think how he would feel if this school experience had happened to him.

Such individuals as those mentioned above love people conditionally. What they are really saying, whether they realize it or not, is that they will give acceptance to another person only if that person meets certain conditions. But the unconditional love is of a different nature. The elder Alma continued to pray for his son, Alma, even though the latter was making many mistakes. The father in the story of the Prodigal Son had the true vision of the highest kind of love when he said, "It was meet that we should make merry, and be glad: *for this thy brother was dead, and is alive again; and was lost, and is found.*" (Luke 15:32.)

Such a love permits us to be patient when another is impatient; to be kind when another is unkind; to pray continually for another even though he is continually making mistakes and committing grievous sins. It does not mean that we say to the sinner, "I agree with your behavior," when the individual makes these mistakes or commits these sins. If we have discovered a great principle, we try to make its meaning clear to another because we want him to know the same joy from implementing the principle in his life that we ourselves have known. Conversely, to be made aware of our mistakes may be painful, but the pain may turn into gratitude if we know that another person is making us aware of them, not to get even with us or depreciate us as individuals, but because he loves us and wants to help us. "For whom the Lord loveth, he chasteneth." (Hebrews 12:6.)

The joys of loving unconditionally in the sense described above are many. In the first place, when another person really understands that we are interested in him, this will often motivate him to overcome his immature behavior. He will also often return the same kind of love to us: "Give love and love to your heart will flow." Secondly, we must remember that in loving one person unconditionally, we may be helping many others to understand this kind of love because the one person whose life we touch will touch many others in the same way. Finally, there will come a divine influence into our lives. Artaban, in the story of *The Other Wise Man* by Henry Van Dyke, gave unselfishly to his fellow human beings throughout his life. In the end, the Saviour made him understand that in truly loving his fellow human beings he had also loved Him, the Saviour, in the most mature way. Such can be the experience of every human being.

Library File Reference: Love.



Art by Bill Johnson.

MY TOUGHEST ASSIGNMENT

by Daniel A. Keeler*

When I was four years old our family moved to Latuda, Carbon County, Utah. Latuda was a scrawny coal mining community of some seventy-five families. It snuggled between two high hills on either side of the winding, Spring Canyon road. Today, Latuda is almost a ghost town; but in 1933 when I was in the fourth grade, Latuda was nearly the whole world. It had a mercantile store, post office, mine office, pool hall, and the "Latuda Elementary and Jr. High School, erected in 1915."

My fourth grade teacher¹ was the prettiest I ever had. She stands out in my recollection not only because she was pretty, but also because her sym-

pathetic kindness played a vivid part in one of the important lessons of my early life.

It was while I was in the fourth grade that I fell in love with a beautiful young lady in the sixth grade. My expressions of admiration for her were anything but overt, but I did muster up sufficient courage to secretly inscribe my initials (and the young lady's) on the top of my school desk. There were many other initials there so I reasoned that two more would not matter. A day or two later, however, the class was given a mild and gentle lecture on "Fools' Names and Fools' Faces."

I had a terrible prick of conscience. I wished then and there that I had not written on the desk. It bothered me all the rest of the day, and finally, at home that evening, with considerable difficulty, I confessed to my mother. I told her I felt so ashamed that I did not think I could face my teacher the next day.

Mother responded with her usual wisdom. She asked me if I were really sorry. Of course I was. Then she advised me to go to my teacher the following day and tell her that I was sorry, that I would try to erase the initials, and that I would never do such a thing again. Mother assured me that the teacher would be understanding and forgiving.

I did not sleep well that night. It was especially hard to get up the next morning. It was even harder to go to school. I spent a most miserable day, and when the final bell had rung announcing the end of the day's school, and when everybody else had left the classroom, there I sat—alone with the teacher, facing the toughest assignment I have ever had, even to this day. She smiled at me, a sort of invitation to me to say something. Ten seconds of eternity dragged by, and then, in a trembling burst, I gave agonized utterance to those words I had rehearsed over and over again all day long: "I'm sorry. I'll erase the initials. I'll never do such a thing again!"

Another three seconds or so of silent eternity. Then, as I dared look up—that wonderfully warm smile seemed to change the silence into music; and I remember hearing the words: "It's all right Danny. That took a lot of courage. I admire you." Suddenly a boy's anguish was transformed into a peaceful, glowing happiness, as I felt utterly, exquisitely forgiven.

A hundred times since then, in the last thirty years, that same formula for repentance and forgiveness has never failed me. It is the cherished Gospel teaching I remember best.

Library File Reference: Repentance.

(For Course 3, lesson of July 11, "Speak the Truth"; for Course 5, lesson of May 2, "Those Who Are Humble and Teachable"; for Course 9, lesson of June 13, "A Leader Does Not Put Off"; of general interest to Course 25; and to support Family Home Evening Lesson No. 3.) The teacher was Sister Jane Hopkinson, now a member of the Sunday School General Board.

*Brother Keeler is a former member of the Deseret Sunday School Union General Board, released to serve on the Church Coordinating Council.



NT 81

NT 82

NT 78

NT 76

D.P.H.

Noah Giving Thanks After the Flood

THE STORY

BY F. DONALD ISBELL

There is light breaking through the great, darkened heavens. The sky is massively black. Even the waters below seem as obscure and ugly as the gloomy clouds that overshadow the world. Pieces of dead, rotten wood are carried away as the waters run down off the mountain toward the depths of the earth.

Eight souls are gathered on a small strip of land. The light coming through the firmament is upon them. High in the midst of the encompassing darkness a rainbow arches over these few folk. These people are given to know the meaning of the bow.

I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. (Genesis 9:13-15.)

Noah and his family have come down from the enormous Ark at the top of this mountain called Ararat. Noah, his wife, his sons, and his sons' wives. Noah stands with outstretched arms at an altar he has built. His robe is white. His wife kneels at his side. Upon the altar a sacrifice is being made unto God, a burning offering — an expression of gratitude from those there assembled. In this sacred manner they are giving thanks to the Lord. He has saved them from death. He has preserved them from a devastation so terrible — so vast — that they are the only human beings of all the world left alive.¹ (See *Genesis* 6:3, 5-22; 7, 8, 9:1-17.)

THE PICTURE

By reading the eighth chapter of *Genesis*, verses four through 13, one realizes that the earth might have been, at that time, drier than this painting suggests. Verse 13 states: "And it came to pass in the six hundredth and first year, in the first month, the first day of the month, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry."

From a study of this painting, one finds that the artist attempts mainly to effect on the viewer one kind of impression: dramatic awareness of the circumstances surrounding this scene. So that we can be seriously moved by the whole dreadful, fantastic occurrence that involved the Patriarch Noah and his family, and the world, we must feel with some understanding what they felt in their vivid, unforgettable knowledge of what had taken place.

¹ For research, see: W. Cleon Skousen, *The First 2000 Years*; Bookcraft, Salt Lake City, Utah, 1953; pages 206-226.

**NOAH
GIVING THANKS
AFTER
THE FLOOD**

Reproduced for The Instructor
by Wheelwright Lithographing Co.

From a Painting by
John Martin





Noah Giving Thanks After the Flood

THE PICTURE (Continued)

Transferring drama from historical narrative to a scene usually necessitates a condensation or rearrangement of some of the facts. This is especially the case when dealing with a scene of drama dependent on immediate past and future circumstances. The subject matter here — prepared by the artist himself — seems to be his interpretation of "the mind's eye" drama of real people in their aftermath of an incomparable, colossal event.

The altar of sacrifice serves as key to the drama and is the center of unity to all aspects of the picture. At the altar Noah, his sons, and his sons' wives experience some fear, much hope, and great joy. They are giving thanks for being alive. Universal destruction came from black clouds above and from "the fountains of the great deep." As these folk make their sacrifice, perhaps they fear the darkness over them because of their recent awesome adventure. Perhaps they even faintly fear the strong, running waters carrying off broken wood that had been part of a living tree. The darkness in the sky and in the water, and the water and wood themselves, are symbols of death and terror in the recent past. The small strip of yellow-green land — on which they perform their act of homage to God — signifies security in the present and hope for the future. The light breaking through the heavens, shining down on them, adds to their feelings of relief. Finally, the visible bow in the clouds, put there by the Lord, is explained to them by the Lord through Noah. Their sacrifice is accepted.

And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done.

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. (Genesis 8:21, 22.)

Their hope against future worldwide catastrophe by flood becomes Divine promise. Their fear — like the ugly darkness — begins to vanish away. Their security and hope are strong in the land, the light, and the bow.

Through the painting we have felt a little of their fear and the reflection of their joy.

Noah Giving Thanks After the Flood was painted by John Martin, an Englishman who lived between 1789 and 1854. This work is not listed among his chief paintings; but nearly all his pictures, as this one, are religious scenes. "He did not confine himself to oil medium; he painted many sketches in water colors, and he furnished illustrations for editions of the Bible and of *Paradise Lost*. Many of his own pictures were engraved by himself."¹

¹ Bryan's Dictionary of Painters and Engravers, Volume III, page 292.

(For Course 27, lesson of April 4, "Noah, Patriarch and Prophet of the Deluge"; and of general interest.)



NT 80

NT 79

NT 85

LT 77

NT 84

NT 83



Only One Mother

Most all the beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, but only one mother in the whole world.

—Kate Douglas Wiggin.

I guess the above statement expresses the way each of us feels about his very own mother.

Jesus had a mother whom He loved dearly, too; and in all His life He tried to be very thoughtful of her and always be good and kind.

The very first thing we hear about Jesus' mother was when the Angel Gabriel came to her. He was our Heavenly Father's messenger. He came to tell her that she had been chosen by our Heavenly Father to be Jesus' mother. How wonderful! Mary thought. Every Jewish girl that had ever lived had hoped for that great honor. She would try so hard to be the kind of mother who our Heavenly Father wanted her to be. [End of Scene I.]

It was in a little stable in Bethlehem that Jesus came to Mary. He was only a tiny baby, but that is how each of us is when he comes to this earth. Tenderly and gently she wrapped Him in swaddling clothes and laid Him in a manger. As she did so, her heart sang with joy and she was very happy.

Later, Jesus' mother took Him to the Temple to be blessed. Joseph was with her, too. Our Heavenly Father's messenger had talked with Joseph and had told him that he was to help Mary take care of this precious baby. [End of Scene II.]

While they were in the beautiful temple, they met a man by the name of Simeon. As soon as he saw the baby in Mary's arms, he knew that it was Jesus, the Son of God. The voice of the Lord had told him to go to the temple that morning and there he would see Him. As he took the baby carefully in his arms, he raised his eyes toward heaven and thanked our Heavenly Father for this wonderful child who was to be the Saviour of the world. [End of Scene III.]

(For Mother's Day lessons in Courses 1, 1a, 3, 5, and 7.)

But all was not well for the baby Jesus. There were people who were not as happy at His coming as were the shepherds, the wise men and others. One of these was Herod, the King. When the wise men asked him, "Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him" (Matthew 2:2), Herod was very much disturbed. He was the king, and he did not want anyone else to be king. He therefore made plans to harm the baby Jesus just as soon as he could find out where the Christ child was. He asked the wise men to let him know as soon as they found out where the baby Jesus lived. But they did not. Instead they went home another way.

Soon after they had departed, an angel of the Lord appeared to Joseph in a dream. In it he said, "Arise, and take the young child and his mother, and flee into Egypt . . . for Herod will seek the young child to destroy him." (Matthew 2:13.) So Mary and Joseph quickly dressed and left for Egypt, while it was still night. There they would stay until God's messenger told them it was safe to return.

After a while King Herod died, and the angel told them that they might return to their home in Palestine. They chose to live in a city called Nazareth. [End of Scene IV.]

The next thing we hear about Mary was when Jesus was 12 years old. He had gone to Jerusalem with Mary and Joseph to the Feast of the Passover. It was a wonderful occasion, and Jesus enjoyed it very much. After they had begun their homeward journey, however, they could not find Jesus. They hunted and hunted for Him, just like your father and mother would hunt for you if you were lost. At last, after three days of searching, they found Him in the temple talking with the learned men.

"And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing." (Luke 2:48.) Jesus had not intended to worry them. He had only wanted to talk with these learned men about God and find out what they knew about Him. When He found out how worried His mother was, "... he went down with them, and came to Nazareth, and was subject unto them. ..." (Luke 2:51.) [End of Scene V.]

From this time on we hear very little about Mary, but we feel sure that she helped Jesus in every way she could and was always interested in everything He did.

Many years passed; Mary was found at the foot of the cross where Jesus was hung. She knew He had done no wrong, and her sorrow was greater than any of us can imagine. How could anyone be so cruel to this man who had done only good! "Why, oh, why, must He suffer so?" she wondered.

Jesus could see her great sorrow and suffering, even as He was suffering. And in that moment He thought of her because He loved her so much. He wanted to be sure that someone would take care of her and love her after He was gone.

As she stood by the beloved disciple, John, Jesus said to her, "Woman, behold thy son."

Then He said to John, "Behold thy mother! And from that hour that disciple took her unto his own home." (John 19:26, 27.) [End of Scene VI.]

Library File Reference: Jesus Christ.

How To Present the Flannelboard Story:

Characters and Props Needed for This Presentation:

Mary as a young girl. (NT76.)
The Angel Gabriel. (NT77.)
Mary (NT78) and Joseph (NT79) looking at the baby Jesus lying in the manger. (NT80.)
Mary and Joseph standing as they watch Simeon holding the baby. (NT81.)
Mary riding on a donkey. She is holding Jesus. (NT82.)
Joseph is walking as he leads the donkey. (NT79.)
Jesus, age 12, is found inside the temple at Jerusalem. (NT83.)
Jesus as He hangs on the cross. (NT84.)
John, the beloved disciple, standing beside Mary. (NT85.)

Order of Episodes:

SCENE I:

Scenery: An indoor scene.

Action: The Angel Gabriel (NT77) is seen telling Mary (NT76) that she has been chosen to be the mother of Jesus.

SCENE II:

Scenery: The interior of the stable.

Action: Mary and Joseph (NT78 and 79) are seen looking at the baby Jesus in the manger. (NT80.)

SCENE III:

Scenery: A room in the temple.

Action: Simeon is holding the baby Jesus. (NT81.) Mary and Joseph are looking at Him. (NT76 and 79.)

SCENE IV:

Scenery: An outdoor scene at night.

Action: Mary is seen holding the baby Jesus. (NT82.) as she rides on a donkey led by Joseph. (NT79.)

SCENE V:

Scenery: A room in the temple at Jerusalem.

Action: Jesus, age 12, is talking there as His mother and Joseph find Him. (NT76 and 79.) They have been anxiously looking for Him for three days.

SCENE VI:

Scenery: An outdoor scene.

Action: Jesus (NT84) is seen hanging on the cross, as John, the beloved disciple, and Mary, Jesus' mother, look on. (NT85.)

ORDER OF FLANNELBOARD SCENES





Junior
Sunday School

SELECTING SUNDAY SCHOOL TEACHERS

Careful and prayerful selection of teachers is a significant factor in the improvement of instruction in Junior Sunday Schools of the Church. Each teacher holds a strategic position in the motivation of spiritual development of children, being charged with the establishment of an environment for learning to live the beautiful Gospel of Jesus Christ. Only the qualified can be trusted with this important, soul-satisfying responsibility.

The call to serve as a Junior Sunday School teacher rightfully comes from the bishop of the ward, but the selection of a teacher is a cooperative endeavor. One pattern which has proven effective is for the bishop to confer with the Sunday School superintendent who, in turn, has received suggestions from the Junior Sunday School coordinator. Together, they may choose the best qualified teachers from the complete list of eligible personnel, giving prayerful consideration to personal qualities and other requisites for teaching success.

Stake board personnel, experienced in specific areas and with particular age levels, may render valuable service in connection with teacher selection.

It is to be hoped that the bishop and Sunday School superintendent may utilize services of stake board members. These board members would be able to suggest the qualifications needed for a specific teaching post. They know that:

(1) *Maturity* should be considered as a prime qualification for an effective teacher of young children. An individual selected to guide the spiritual growth of children should have completed her own Sunday School Gospel learning program, having moved through the sequential courses of the Sunday School up to the adult level, and having participated in firsthand, testimony-building experiences.

(2) *Preparation* for teaching is an important requisite to be considered in teacher selection. An individual selected to present lesson materials to young people in such a way as to produce desirable changes in behavior should have completed a course in teacher training provided in the Sunday School program. She will then be acquainted with techniques for motivation of learning and will know how to plan and present challenging, enriching experiences.

(3) *Love* for and *understanding* of the young are characteristics which lead to success in teaching. An individual selected to influence young children both through example and precept will need to understand those young people and identify their needs—physical, emotional, and spiritual. She will need to be able to see each child as an individual with both a personality and pattern for growth uniquely his own. She will need to accept the child as he is and love him into becoming a worthy member of the Church.

(4) *Knowledge* of the principles of the Gospel of Jesus Christ and a staunch *faith* and *testimony* in their divinity are qualities to look for in teacher selection. A teacher of young children will need to be a student of the subject matter she is expected to teach. Young children are gaining some of their early impressions and forming some of their early concepts of what it means to worship our Heavenly Father when they attend Junior Sunday School classes. These concepts will affect their lives, not only for the present but also for the future. A teacher will become an example before the learner, both in word and deed.

Local priesthood leadership should take into consideration these qualities and then select with wisdom those who will be responsible for teaching the Gospel of Jesus Christ to the precious children of the Church. Such careful selection will pay dividends in better everyday living.

—Hazel F. Young.

Library File Reference: Sunday Schools—Mormon—Local Leadership.



How Law Abiding Are We?

J. Edgar Hoover has just sent a four page sheet "Uniform Crime Reporting" from January to September, 1964, from the Federal Bureau of Investigation, United States Department of Justice.

It was rather shocking to me.

The twelfth Article of Faith states: "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring and sustaining the law."

Mr. Hoover begins the January-September, 1964, Uniform Crime Report as follows:

"At the end of the first nine months of 1964 crime in the United States showed a 13 percent rise over the same period in 1963. Increases were recorded in all crime categories, ranging from a 10 percent rise in murder to a 21 percent high in forcible rape. Auto theft rose 16 percent, aggravated assault 15 percent, larceny \$50 and over 13 percent, robbery 12 percent, and burglary 12 percent. The suburban area continued its sharp upward trend recording to a 20 percent rise. In the group of cities with populations of 25,000 or more,

crime increased 12 percent, whereas the rural area had an eight percent rise. When viewed by population size, all city groups reported average increases from six percent in cities over a million population to a high of 22 percent in places with less than 10,000 inhabitants. Nationally, the property crimes were up 13 percent as a group, while the violent crimes of murder, forcible rape, aggravated assault, and robbery were up 14 percent.

"The upswing in crime was experienced in all geographical regions, led by the Southern States up 20 percent, the Northeastern States 14 percent, the Western States 13 percent and the North Central States up 12 percent. With the exception of a 2 percent decrease for murder in the Western States, all crime classifications were consistently up in each section of the country. Robbery had a significant rise of 23 percent in the Southern States and 18 percent in the Northeastern States. The property crimes of burglary,

larceny \$50 and over, and auto theft each continued to climb in all geographic regions registering increases ranging from 8 percent for larceny in the North Central States to a 20 percent rise in auto theft in the Southern States.

"The daily average incidence of crime for each of the nine months of 1964 was well above the level recorded in the corresponding months of 1963. January opened the year 20 percent above the crime experience reported for the same month last year while September of this year had a volume of crime 13 percent greater than the same month in 1963.

"It is important to remember that crime is a social problem and, therefore, a concern of the entire community. The efforts of law enforcement are limited to factors within its control."

May we live more strictly by the twelfth Article of Faith and see if crime cannot be drastically reduced.

—General Superintendent
George R. Hill.

Library File Reference: Crime.

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Answers to Your Questions

Members with Pink Records

Q. Are persons in the ward with pink membership records to be included in the ward population of the Sunday School?

—Mt. Logan Stake.

A. Yes. A duplicate membership record gives a member of the ward the same status in the Sunday School organization as though his original membership record had been transferred to the ward. Likewise, it is noted that "home wards are free from statistical accountability for those members whose duplicate [pink] membership records have been sent out." (See *General Handbook of Instructions*, No. 19, page 57.)

Gospel Essentials for the Stake

Q. Should the Gospel Essentials class be organized on a stake basis?

—Stake Conference Reports.

A. This question may arise in a stake with few convert baptisms and where few Aaronic Priesthood adults are enlisted in Sunday School attendance. The purpose

of the class, however, is to integrate into the ward new members and others who are invited to the Gospel Essentials class. A stake class would usually not assist in this endeavor.

Faculty Meetings

Q. When are faculty meetings recommended?

—Instructor Subscriber.

A. "In those stakes in which the wards are so widely scattered that it is not feasible to hold preparation meeting monthly, either in a central place or on a regional basis, the in-service teacher improvement program is done by a faculty meeting." This meeting is held in the ward or branch monthly. The ward superintendent and the stake superintendency should arrange for a teacher. In the absence of a monthly preparation meeting, faculty meetings should be heartily encouraged in the wards. (See *The Sunday School Handbook*, pages 61, 62; also *The Instructor*, November, 1964, page 442.)

—General Superintendency.

SPRING HAS ARRIVED

(Our Cover)

In the shade of budding blossoms on the shore of a peaceful pond, God's children observe the perpetual exercise of His miraculous power. During the prime of the year, He unlocks the flowers that "paint the laughing soil." He softens the balmy air with the singing of the birds. At last, *Spring has arrived.*

—Richard E. Scholle.

(For Course 1, lessons of April 4 and May 9, "We See Many Lovely Things" and "I See Living Things"; for Course 1a, lessons of May 9-23, "God Gives Us Water," "Animals and Birds Have Food," and "Animals and Birds Have a Home"; and of general interest.)
Library File Reference: Spring.

CHANGE OF ADDRESS!

The Deseret Sunday School Union will open new offices on Monday, March 1, 1965, for the Sunday School General Board and *The Instructor* editorial and circulation offices at 79 South State Street (second floor), Salt Lake City, Utah 84111.

Memorized Recitations

For May, 1965

Scriptures listed below should be memorized by students from Courses 9 and 15 during the months of March and April. Students from these classes should then recite in unison the scriptures for their respective class during the Sunday School worship service of May 2, 1965.

COURSE 9:

(This verse explains John's preaching and baptizing in the wilderness.)

"John did baptize in the wilder-

ness, and preach the baptism of repentance for the remission of sins."

—Mark 1:4.

COURSE 15:

(These powerful passages from the writings of John on the Isle of Patmos foretell the restoration of the Gospel of Jesus Christ in the last days.)

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

—Revelation 14:6.

COMING EVENTS

March to mid-April
Instructor Campaign

• • •

Apr. 4, 5, 6, 1965
Annual
General Conference

• • •

Apr. 4, 1965
Annual Sunday
School Conference

• • •

Apr. 18, 1965
Easter

• • •

May 9, 1965
Mother's Day



"WHO, ME, REPENT?"

Eleventh in a Series on "We'll Keep a Welcome" in Sunday School, on the Subject of "Involving Students."

BY HENRY B. EYRING*

How often have you sat in a class, excited by the teacher's message, excited because you just knew that if Brother Jones or Sister Smith were paying attention it would do them a world of good? How seldom have you thought: "I am excited because I see the need for changing my life for the better, and I'm going to do it"?

How often do students come away from our lessons ready to change their lives? Just keeping students interested or even excited is not enough. The involvement we want is the student's readiness to change his attitudes and behavior. It is as hard for him to do this as it is for us, and we have had frustrating experiences trying. Even for the young, changing requires something happening to "unfreeze" us. The scriptures talk about people with hardened hearts, and all of us are at least partly hardened. We have to keep satisfied with ourselves in most things just to live effectively. But most of us also find ways to be satisfied with the very things that need change.

We tend to see ourselves much like the young athlete who has grown older. In his heart he is still the dashing halfback or sprinter. Whenever he

Teacher Improvement Lesson for May

approaches a full-length mirror he unconsciously moves what is now stomach back up into his chest. He does not notice that he smiles admiringly into the mirror only about as long as he can hold his breath. His haberdasher encourages his self-deception by selling him a suit called the "executive model" instead of "stylish stout."

Then, one day in the subway he happens to stand next to a gum machine with a long mirror on its front. He notices out of the corner of his eye that a fat man is standing next to him. As he turns his head he sees the mirror, the gum machine, and realizes that *he* is the fat man. First shame and then determination flood over him. That night he comes home carrying cans of a diet drink.

We Must "Unfreeze" To Change

To change, we first have to be "unfrozen"; and one of the most powerful unfreezers is to have our concept of ourselves disconfirmed. Life itself is a process of having our pictures of ourselves disconfirmed over and over again. Sometimes such experiences prepare us to accept great changes for the better in our lives. As teachers we can hold up a mirror for our students, let them feel the shock of disconfirmation, and offer them better patterns of living to replace the ones which they see are undesirable. When we do, a classroom becomes a place for concentrated growing.

The Saviour was the great Master of helping people change by disconfirming their pleasant pictures of themselves. The Apostle John recounts one of the most powerful illustrations. (See *John* 8:1-11.) The scribes and Pharisees brought a woman to Christ, taken in adultery. In their feelings of righteousness they sought to snare the Saviour in a legal trap concerning the sentence of the woman. Not only did the Master confound them with His reply, "He that is without sin among you, let him first cast a stone at her," but with it He held up a mirror for them to examine themselves. The scripture says,

And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

Perhaps the accusers were not sufficiently unfrozen to come back to hear the word of God, but their behavior was drastically altered.

Two Examples that Worked

As teachers in the Church we cannot emulate

*Henry B. Eyring received his B.S. from the University of Utah and his M.B.A. and D.B.A. degrees from Harvard. He is on sabbatical leave from Stanford University (California) and is at Massachusetts Institute of Technology. He is also a member of the Boston Stake high council. He is the son of Dr. Henry Eyring of the Deseret Sunday School Union General Board and of the University of Utah. He and his wife, Kathleen Johnson Eyring, are parents of two children.

this use of disconfirmation in every class. In the first place, our students will not display their weaknesses for us to hold up to them. And even if we ferret them out, all we have to do is particularize the sins of a few students one week to assure an empty classroom the next week. But there are some ways to follow the example of "unfreezing" students by disconfirming their views of themselves. I will suggest two which seem to have worked for me. Both my examples have proved most successful in groups of late teen-agers or unmarried, young adults.

A Case Problem in Morality

The first turned up almost by accident. In order to get students involved in a lesson about personal morality, I decided to give them a case problem. The case was simply a brief story about a young person coming to an MIA leader for advice concerning a problem. Each student was given a copy of the case and told, "You take the position of the MIA leader and let's discuss what you would tell this person."

The discussion became so heated it raged on past the formal end of the class. I left the class slightly puzzled as to why the students seemed so involved. I found out later. Several class members had been astonished as they read the case problem because they thought they recognized themselves as the young person. Then, as the discussion went on, including their own classmates pointing out some of the gross inconsistencies and unhappy consequences in the life of the young person, what had seemed a minor problem in their lives became intolerable. In at least one case that classroom experience led to enough readiness to change, to allow some serious attempts.

Pressure of Group Opinion

The second example was a classroom demonstration designed explicitly to "unfreeze" the students. We were about to start a series of lessons focusing on the problems of living successfully with people who do not share our beliefs nor practices. I could see the trouble would be that all my students, just like me, think of themselves as almost impervious to evil influence. We all have at least one happy memory of how we once withstood the influence of evil people around us. I was sure my students would remember that and accept the lessons as wonderful—but for another student across the room.

The idea for the demonstration came from some research by social psychologists on what they call "conformity." One particular experiment suggested a way to introduce my lesson series. S. E. Asch,¹ experimenting with individuals in a group setting, found that some people could be induced to give opinions contrary to fact by the pressure of a majority. I could not duplicate his experiment in the class, but I did use the basic notion.

The class began with each student receiving a piece of paper and pencil. I then told them that they were going to be given a series of logical puzzles on the blackboard. After each puzzle was put on the board, I would ask each person to give his answer orally. The puzzle had several plausible answers, but only one that was completely correct. Unknown to about half the class, I had asked the remainder of the students to give the same incorrect answer to each puzzle.

As puzzles were put up and answers given, the conforming behavior appeared. People who were at first sure of their answers (the *right* answers) became uncertain and then switched to the incorrect answers. They could not stand up against my accomplices, who were thought to be the best puzzle solvers and were coached to give their incorrect answers with great assurance. After a few puzzles I stopped the demonstration and told the class what had happened. Enough people were startled at their susceptibility to pressure, that they became deeply involved in a discussion of the Asch experiment, why people give in to group pressure, and how this might relate to living the Gospel. This involvement carried into our later discussions of holding to standards under pressure.

Neither of these examples is a blueprint for teaching. They simply illustrate that there are ways to not only involve but unfreeze students to prepare them for changing their lives. Each of us will find ways which fit us, our students, and the particular parts of the Gospel we are trying to help them live. What is most important is that we not underestimate the difficulty, for most people, of changing. We can help them if we make the classroom a place where they recognize needs and opportunities for change, and where they are shown and encouraged in better ways of living.

¹S. E. Asch, "Effects of Group Pressures upon the Modification and Distortion of Judgments," in Harold Guezelow (ed.), *Groups, Leadership and Men*; Pittsburgh: Carnegie Press, 1951. Library File Reference: Teachers and teaching.

Songs of Beauty and Rejoicing

Senior Sunday School Hymn for the Month of May



HYMN: "Let Earth's Inhabitants Rejoice"; author, William Clegg; composer, Leroy J. Robertson; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 93.

This stately hymn is being sung by some of our people, but this is the first time that it appears on the suggested list for hymn practice in Sunday School. If it is new to you, rejoice and be glad, because the prophet Isaiah said: "Sing unto the Lord a new song, and his praise from the end of the earth. . . ." (*Isaiah 42:10.*) Also the Psalmist said: "Sing unto him a new song; play skilfully with a loud noise." (*Psalms 33:3.*)

Most precious to us are those hymns which were written by our own authors and composers, because when they wrote they did so with the benefit and blessing of the light of the Gospel. They bore witness of the greatness and glory of the present day which precedes the millennial morn. This hymn looks forward to that long day of a thousand years when Jesus will reign personally upon the earth. Let us stress the message, for that is the content and essence of the hymn. Let us pronounce the words clearly. The melody and the music in general are merely accompaniment to the hymn itself.

In his book, *Stories of Our Mormon Hymns*, J. Spencer Cornwall tells us something about the author and the composer. He says, in part: "William Clegg was born in Hull County of Yorkshire in 1823. He joined the Church in 1850 and labored as a local missionary in England. One night he

dreamed of receiving a letter from a former English missionary, Jack Stewart, with a draft in it for his transportation to America. A few days later the letter came. In 1863 the family sailed to America. It was a rough voyage, lasting fifty-three days."¹

Professor Leroy J. Robertson, now chairman of the Church Music Committee, has brought fame to himself and the Church by the excellence of his musical compositions. He was born in Fountain Green, Utah, and has been a professor and head of the Departments of Music at both Brigham Young University and the University of Utah. His many compositions, most of them in large and serious forms, include the oratorio on the Book of Mormon, various concerti, and a large orchestral work entitled *Trilogy*, for which he was given the highest monetary award ever offered for a musical composition in this country.²

¹J. Spencer Cornwall, *Stories of Our Mormon Hymns*, Desert Book Company, Salt Lake City, Utah, 1961; page 108.

²*Stories of Our Mormon Hymns*, page 53.

To Chorister and Organist:

As we play and conduct this stately hymn-tune in the style of a choral, let us have some notion of the recommended tempo of approximately one beat per second. This may seem to be rather slow to some restless souls; but we recommend the tempo for the quality of grandness, dignity, splendor, and magnificence. Make large baton movements and keep the rhythm steady. A slight bit of extra time may be given in the middle of the melody above the word "hour." No extra beat is needed. Also, there is no need to hurry the first note. With good musical taste this first note could well be held about twice its indicated length. We would then refer to it as a sort of "gathering note," to gather together all singers, the prompt starters and the late ones, so that we can proceed all together. This type of procedure is widely used in the best of church circles and was recently described in these pages. (See *The Instructor*, May, 1964, page 194.)

—Alexander Schreiner.

TO MY TEACHER

I love the kindly handshake and the sweet how-do-you-do
My teacher gives each Sunday as she welcomes us to School.

I love to sing our pretty songs and bow my head in prayer
And thank my Heavenly Father for His love and tender care.

I love the story-lessons when she tells us how to live
The kind of life our Saviour lived—how we should share and give.

Her pleasant smiles, her lessons, and her love go home with me
And make me feel all warm inside and happy as can be.

—Alice R. Rich.

Junior Sunday School Hymn for the Month of May

HYMN: "Beauty Everywhere"; author, Matilda W. Cahoon; composer, Mildred T. Pettit; *The Children Sing*, No. 169.

This delightful children's song calls attention to many wonders of nature that children often take for granted. They need to take time to observe details and learn how to analyze and appreciate the beauties of the earth. Adults have a responsibility to help children to see and appreciate the details so often missed.

This selection will be delightful in the spring of a four-season climate, but children who live in a one- or two-season climate also have a very definite need to become aware of the beautiful surroundings that enrich their daily lives. The ones who live with bare trees, snow, and frost for a season might require less assistance in learning to appreciate foliage, blossoms, blue skies, and insects, than those who have a continual association with them.

If parents could take time for nature walks, this would help children become interested and more appreciative of the beauties with which Deity has blessed them. The more wholesome things children do, the less desire they will have for questionable activities.

To the Chorister:

Sing the first and second verses and the chorus while the children listen. The text of this song needs no explanation nor visual aids. Let children see the out-of-doors in color, in three dimension, and in actual size, as they breathe the fragrant air and hear the buzzing of insects on their way home from Sunday School. Then they can each observe something of special interest and satisfy their individual desires.

Teach the chorus first by rote,

phrase-wise, using the interval beat pattern. This could be a complete, short song; and maybe this is all the younger children will be able to sing.

The following Sunday, review the chorus and begin teaching the verses. Because of the lilting melody of the verse, it is almost contagious. Use no hand motions. The interval beat pattern might tend to make the song jerky, and the conventional beat could be confusing until several can sing the verse well. Then use the conventional beat to keep unity.

Observe that the verses are in three-four time while the chorus is in four-four time. The pickup note at the beginning of the chorus is a natural transfer from one beat pattern to the next.

Because this is a long song, you can help your congregation remember the words by forming them

with your mouth, yet not singing them.

To the Organist:

When you begin to play this piece, practice the left hand separately. Because there is no measure that repeats the bass of the previous measure it is undesirable to sight read. Plan a fingering for the right hand so you can play it smoothly. There might be a tendency for children to sing it too fast and add dotted notes where none are printed. You can keep it pleasantly soft and even, if you especially observe the three, eighth notes that finish several measures.

This selection would not make a good prelude. Use it only as an accompaniment after the children have learned it from the chorister. It often takes more alertness to be an efficient accompanist than a soloist.

—Mary W. Jensen.

May Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them."¹

¹Luke 24:30.

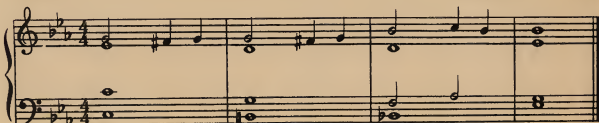
FOR JUNIOR SUNDAY SCHOOL

Jesus said, "Blessed are the pure in heart: for they shall see God."²

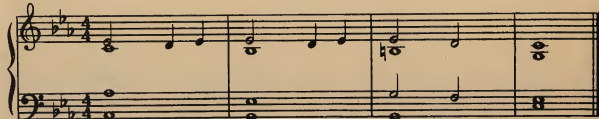
²Matthew 5:8.

Organ Music To Accompany May Sacrament Gems

Prelude



Postlude



DELMAR H. DICKSON

The Role of the Priesthood Today

by Chauncey C. Riddle*

The holy priesthood is power and authority from Jesus Christ to accomplish the work of godliness. By this power the world was created. By this power men have been placed on earth as children of God. Through it men are born again of water and of the Spirit into a newness of spiritual life. True happiness and peace in this life and eternal life in the world to come are achieved only through the power of the priesthood. These generalizations come to this point: only when men and women learn to accept the proper role of the priesthood in their lives can the eternal blessings of God begin to flow unto them. What is that proper role?

The proper role of the priesthood is to be the power by which our lives are governed and by which we govern. To honor the priesthood is to honor our Saviour. He has ordained every office, calling, and stewardship in His Kingdom. To accept that power, either in being governed or in governing, is to accept explicitly Jesus Christ as our Saviour.

What does it mean to be governed by the Saviour? Paul tells us:

... [The Lord] gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. (Ephesians 4:11-13.)

It is the goal of Saints to become perfect, to become as the Great Exemplar. This can be done only as men take upon themselves the divine nature; the same power by which Jesus was perfect is the power of the holy priesthood to make men perfect. The Saviour overcame the world and extended to every human being the same privilege through the power of the priesthood:

And the glory which thou gavest me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know

(For Course 29, lessons of May 2, 9, and 16, "Melchizedek Priesthood Officers," "Aaronic Priesthood Officers," and "Auxiliaries, Other Church Aids"; of general interest; and to support Family Home Evening Lesson No. 11.)

that thou hast sent me, and hast loved them, as thou hast loved me. (John 17:22, 23.)

But, according to Paul, what is it that enables men to become perfect or "whole"? It is the guidance of the Lord's anointed. He sends His prophets to reveal the mind, will, and power of God to all who would be edified. As men humble themselves in mighty prayer and repentance before their Father in heaven, the Holy Spirit teaches them to see the prophets as the personal representatives of the Saviour. Such men see no tyranny or threat in the prophets; rather they feel hungry to be instructed by those from whom they feel the Holy Spirit radiating. As they accept that instruction and put it to practice in their lives, the order of love based on truth establishes men in a brotherhood more potent for human happiness than any of which the world ever dreams.

Every member of the Kingdom of God is blessed to be governed, if he wishes to be, by an authorized servant of Jesus Christ. He enjoys not only one such benefactor, but many. The Lord has set the father of the family, the home teachers, the quorum or group leaders, the bishop, the stake president, the Council of the Twelve, and the first presidency to be earthly guides to every member of the Church to lead each one in the way of happiness and salvation. And there is no other way. The world has tried for six thousand years to counterfeit the Kingdom of God and to try to save men by natural means. But no attempt nor power of the world ever has or ever will compare with that organization which has an omnipotent, omniscient and perfect Being at its head.

The challenge to every Latter-day Saint then is simply this: will we look to the Priesthood authorities of the Church to order all things?

What does it mean to govern by the power of the priesthood? It means that we should recognize that all right to govern resides with the Creator of all things. Men have been given the freedom to govern their stewardships as they will, but they have

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Art by Carl Bloch.

the right to govern only if they receive that right from Him whose right it is, and they maintain that right only as they act under the personal direction of the Lord. All other power and usurpation will come to naught.

If every man could see his opportunity to govern, be it his mind, his body, his conversation, his family, his business, his quorum, his ward, or his stake, as God-given, then every man would be better prepared to take the second step—to govern in a godly manner. He would then seek to be worthy and to remain worthy to govern, subduing every sinful and unholy influence in his life, that through the guidance of the Holy Spirit, the mind of Christ, he might govern in pure love, the power of Christ:

◀ If every man could see his opportunity to govern—be it his mind, his family, his community, his ward or stake—as God-given, he would seek more fully to subdue every sinful influence in keeping with the Saviour's plea: "Be ye therefore perfect, even as your Father which is in heaven is perfect."—Matthew 5:48.

No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

That he may know that thy faithfulness is stronger than the cords of death.

Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dews from heaven.

The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever. (Doctrine and Covenants 121:41-46.)

Those sublime words from our Saviour give us a precious glimpse of what it means to govern. But that glimpse becomes our condemnation if we do not set about to transform those ideas into a living reality in our own lives. There is much in the world about which we can do little; but we can do something about our own stewardship. We are accountable for how we govern.

As we govern wisely, the Saviour increases our authority, that our influence might bless an ever-widening circle of His children. So we should see that the governor of our own stewardship loves the Lord with all his heart, might, mind, and strength and stands ready to carry into effect in that stewardship the directions of the living prophets. We can see that our stewardship is governed by the pure love of Christ, in that no stiffnecked selfishness of the governor prevents the free flow of the blessings of Jesus Christ down through the channels of authority to every individual in our stewardship.

May we learn to govern and be governed in the true order of the Son of God, that we might be faithful and honor Him who gave all for us.

Library File Reference: Priesthood.

THE BEST FROM THE PAST

This is a supplementary chart to help teachers find good lesson material from past issues of *The Instructor*. Some people will have past issues or bound volumes. For those who do not, some copies of past issues are available for 35¢ each. Starred numbers are not available. For these, please use your ward library. If you wish to purchase available copies, please write to us, quoting the code numbers on the chart which are of interest to you, and send 35¢ for each copy desired. Reprints of many center spread pictures (not flannelboard characters) are available for 15¢ each.

Abbreviations on the chart are as follows:

First number quoted is the year. (e.g., 60 means 1960.)

Second number quoted is the page.

FBS—flannelboard story.

CS—center spread.

ISBC—inside back cover.

OSBC—outside back cover.

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To Susan

by Earl L. Maw*



To Susan, my favorite thirteen-year-old . . .

Dear Susan:

"Honor thy father and thy mother!" So spoke the Lord to Moses and his Israelite followers, and to all the children of God. This injunction has been understood and misunderstood in many ways over the centuries that have passed since it was first spoken.

Your teacher has asked me to express a few thoughts on this subject, and it is therefore my hope that I may contribute a thought that will bring happiness to your life and that of your friends.

God was merciful when He permitted the adoption of a plan that would make it possible for us to become like Him. He did not insist that we be like Him, although He said, "Be ye therefore perfect." (Matthew 5:48.) He allowed that we might, if we so elected, by following the pattern that had been prescribed. At one time or another all of us here decided in favor of the idea and said we would give it a try.

In order to acquire a tangible body in earth life as part of the plan, it was necessary for a man and a woman, under divine command, to start the preparation of that body. Months of care, anxiety, doubt, hope, discomfort, and some pain had passed before that body which was to be yours was ready for birth. When it was ready and finally came forth alive, your eternal spirit made of it a living soul. You became indebted to a father and a mother, more especially your mother, for a body which you had no part in creating and a debtor to God for a

spirit and a plan that made all of this possible. You may not have thought of this as being a debt; and, if you have, you may not have thought of a price or a means of repayment.

Now the big problem that faces each of us in this life is to find out what our mission is and then prepare for it; or, to state it conversely, to prepare our lives for service and then hope that we may find our mission or have it revealed to us. Due to lack of desire, lack of interest, lack of preparation, or unworthiness, some people never learn their mission.

In His wisdom God has provided ways for us to learn if we so choose, and I think one of his favorite ways is through the family relationship, with father and mother being held responsible for teaching the children that God permits to come into their home. This is a serious obligation when you stop to think of it. The family is an eternal relationship if the family members want it to be and live so that it will be. To honor father and mother means to want the "forever arrangement" of the family. We did not know what you would be like when you were born, nor how you would turn out; but we trusted in God, thanked Him, and were real glad when it was you. We hoped you would love us, and that we would be good enough for you and could help you to fulfill your mission in life.

Since that happy day we have continually hoped and prayed that you would be strong and well, that you would be protected from accident and disease, that you would be wise enough to recognize evil and be careful to avoid it. And now as you begin to emerge into beautiful womanhood, we are even more anxious about the kind of friends you choose since they will affect your thoughts, your beliefs, your standards, and your conduct. We have taught you what we believe is good, what we know is true, what has made us happy; and now we must trust you to make your own decisions, hoping of course that you will pray for guidance of the Holy Spirit and ask us for help when we can give it. What you decide and what you do will determine whether or not you are happy in this life and successful in your endeavors. Always make sure that you get what you pay for, or that you do not pay too much for what you get. Do not give a lifetime of pay for a pleasure that is of short duration. Do not forfeit an eternal bless-

(Concluded on page 117.)

(For Course 9, lesson of July 25, "A Leader Honors His Parents"; for Course 13, lesson of May 30, "Obedience"; for Course 15, lesson of May 2, "Life and Teachings of Jacob"; for Course 17, lesson of June 20, "Way of Salvation"; for Course 25, lesson of May 9, "Mother's Day"; and to support Family Home Evening Lessons Nos. 11, 12, and 13.)

*Earl L. Maw is a former bishop, a father of eight children, and a grandfather of six.



FEW ● ARE CHOSEN

by Keith H. Meservy*

When Isaiah compares the ways of man and the ways of the Lord, the thinking of man and the thinking of the Lord, he indicates that there is a real gap between them. He refers to the height of the heavens above the earth in order to indicate how far God is above man. By doing this he emphasizes an important truth—man is not a god; he may be one in embryo, but at this point in his life he is only aspiring to this high goal.

It would seem, however, that all prophetic teaching is calculated to show man what the Lord is like and to challenge him to become like God. Jesus charged men to become perfect because God is perfect; John said the man who has the hope in his heart to become like Christ will purify himself even as Christ is pure; Moses challenged Israel to become holy because the Lord is holy; Enoch, following Adam, asked his fellows to purify themselves in order that they might enter into the presence of the Lord because no unclean being can enter His presence.

Individuals do become like the gods whom they serve. Knowing this, the prophets patiently, slowly,

(For Course 7, lesson of June 6, "The Twelve Apostles Lead the Church"; for Course 15, lesson of May 2, "Life and Teachings of Jacob"; for Course 17, lesson of May 23, "Nature and Mission of a Prophet"; for Course 27, lesson of May 2, "Abraham, Friend of God"; and of general interest.)

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and determinedly have taught men concerning the true God and His character: that He is love; that He is holy; that He is merciful; that He is just; that He is omnipotent; that He is omniscient; that all of the noble and virtuous attributes which exist in man in an elemental state exist in the Lord in perfection; and that the Lord's character and program are so consistent that it can be said of Him that He is the same yesterday, today, and forever.

Prophets understand the nature of the Lord better than any others do. They are the ones who have the awesome responsibility of communicating to men not only the knowledge of what that character is, but also the knowledge that the Lord supports a program to encourage the development of perfect character in all His children.

Who are these men who stand midway between the Lord and mankind in order to bring men back to the Lord? First of all, they are men among men. They are human beings with human characteristics and weaknesses. As President David O. McKay has said, "When the Lord makes the prophet he does not unmake the man." The fact that these men are subject to human infirmity has led some of their hearers into the untenable position that they can, therefore, disregard what the prophets say. This is a serious error of judgment. Human beings though these prophets are, they are still prophets.

Another characteristic of the prophets which must be correlated with the preceding statement is that they are men of good character. They represent the Lord not only in message but also in the nature of their lives; as long as they live they continue to respond to the refining influence of the Holy Spirit. Therefore, through their personal experiences they can testify to the value of the good life and urge its adoption by all others.

They do not stand in the unenviable position of trying to teach something or represent someone of whom they know nothing. If they teach honesty, chastity, loyalty, and humility, it is because they know that these are characteristics of the Lord Himself and are valuable for all men in producing an abundant, rich life. In this regard they are *in* the world but not *of* the world—a world which attempts to discredit what the prophets say, but a world which, in turn, is challenged by the prophets to live by standards which it does not recognize.

Since prophets in many ways are different from the world, why should one necessarily believe a prophet? Every prophet—true or false—claims that his message is from the Lord. The problem is that none of them can do any more personally to establish what they say than to bear testimony concerning what they know to be true: that God lives, that

Jesus is the Christ, and that His is the only name given among men whereby they can be saved. This is the basic message and responsibility of the prophet.

Additional help comes, however, when the authorized servant has borne his testimony; then the Lord is able to bear His own witness by means of His Spirit that what this servant has said is true. Whoever hears this dual witness of the prophet and the Spirit of the Lord is under obligation to himself to accept it as a true message from the Lord. False teachers like Korihor can and do attempt to discredit the written testimony of the past prophets as "foolish traditions" (See *Alma* 30:14); and uninspired men like Sherem, who lived before the birth of Christ, can bear their own "testimony" that they "... know that there is no Christ, neither has been, nor ever will be" (*Jacob* 7:9), but they are only doing so by their own personal authority.

Because the Lord loves His children, He desires that they know the truth; therefore, He calls prophets and teaches them what they shall tell His children. Then, whatever these men teach their fellow-men is relevant for them and vital for their lives. The keys by which one may distinguish between the

true and the false prophets are very simple to learn and effective to use. They include the following:

1. The true prophet will claim that he has been called of God and will speak as one having authority.

2. The life of the true prophet will be consistent with the character of Him whom he represents—fruitful in righteousness—and therefore his life will give credence to what he says.

3. Through prayerful seeking one may obtain the spirit of discernment through the gift of the Holy Ghost so that he may know of a surety when one of the Lord's authorized servants is speaking the truth. For the Lord Himself will welcome every opportunity to support the witness of His faithful servants.

The responsibility for knowing whether or not a prophet is of God is, therefore, placed upon the individual who hears the prophet; a Korihor or a Sherem could lead many astray because of eloquent, persuasive ability, but no one can be led astray who knows that the Lord does witness to all truth and that he personally has obtained the witness of that truth. With this conviction one will thank the Lord for sending His prophets upon the earth.

Library File Reference: Prophets.

A LETTER TO SUSAN (Concluded from page 115.)

ing for an earthly pleasure. What you decide and what you do may also be some indication of how much you honor your father and mother, or how much you love them.

Your happiness is our primary concern. Under God's divine plan you cannot be happy alone. Happiness is multiplied as it is shared. You cannot be happy doing wrong. Happiness is working for the right. Happiness is doing good. Happiness is progress. Happiness is overcoming ignorance, weakness and error. Happiness is growing in knowledge, in strength, and in power. Happiness is helping others. Happiness is loving in the right way. You must love and be loved to be happy. Love is holy and beautiful, and it becomes the strength out of which all goodness and happiness comes.

If your father or mother, through mistake, failure, or neglect, lost your love or you lost your desire to continue to be part of the family circle, or if sin or carelessness on your part caused you to forfeit the right to belong in the family circle in the celestial kingdom, you and we would be sorrowful forever.

When you think of "honoring father and mother," or if circumstances confront you in life that might cause you to forget to honor father or mother, try

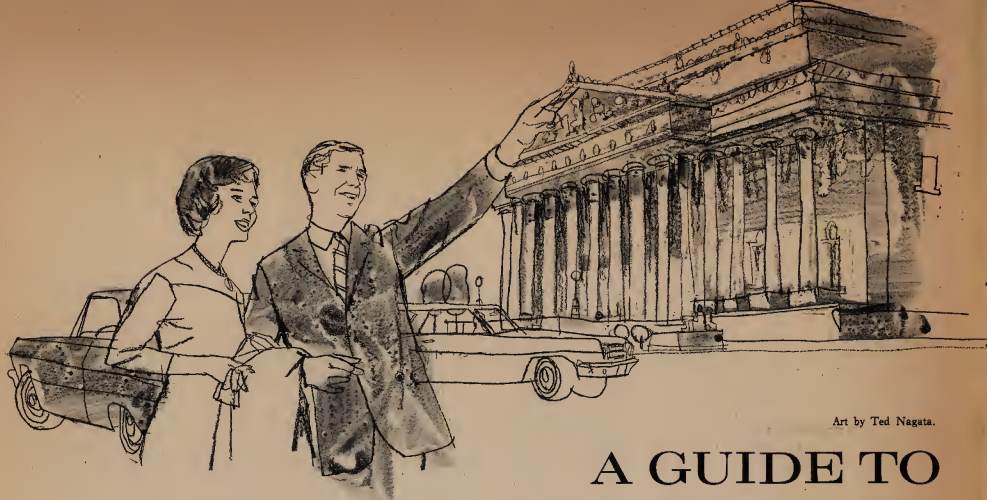
to think upon and do those things that will make it possible for us to love each other as we do now and be happy together in all of this life and through the eternities yet unborn.

This is our mission in life. Yours is to learn the truth, to find out for yourself that happiness comes from living the truth, to prepare yourself for motherhood as a daughter of Zion, to be taught the principles of exaltation in the temple of the Lord, to repay your debt for life by keeping in the family of God, and to teach the children that will be born to you under the covenant "to honor their father and mother." In doing this you will weld the link and bind the tie that assures fulfillment of the Lord's promise to Abraham, that through his seed all nations of the earth should be blessed, and of the Lord's promise to your father "that he should plant in his children a love which would make them a blessing to their generation."

May you ever know of our love, and enjoy God's help in all that you do. Your mother, with equal anxiety, joins me in this expression of love, confidence, and hope.

Affectionately,
Dad.

Library File Reference: Family life.



A GUIDE TO GENEALOGICAL RECORDS IN THE NATION'S CAPITAL

by E. Kay Kirkham*

Genealogical records in our national capital have had greater use in recent years than at any previous time. While it is a known fact that proper record keeping starts in the home, in recent years we have depended upon our national government to give us many details about our ancestors. Records made in the home are invariably connected with other agencies outside of it, of which our national government has supplied the greater part. As a people, we are indeed fortunate to have so many national records preserved through war and peace, dampness and heat, and in some instances from prolonged use by the American public.

The thought persists today that some of our national records were made originally for genealogical purposes. However, this is not true; and we find that the government either made the records to fill requirements of a law or to meet the needs of an administrative government agency. Obviously, when original records were not made for today's researchers, the manner in which these records were arranged is not ideal for researchers' purposes. Any national records available today should be studied by the serious researcher not only from the viewpoint of variety of records, but also from what information they contain and how they are arranged. Also, in recent years it has become necessary to know how

these records may be obtained by correspondence or where to go to find them in various federal archives. All government agencies provide literature as to their records and services to the public. Usually such literature can be obtained by correspondence and without charge.

The National Archives

Chief among our national record sources is the National Archives. Ground for this building was broken in 1931, and the building was completed in 1937. Located between Constitution and Pennsylvania Avenues in Washington, D.C., it is the final repository of our permanent government records. So vast were records in this archive that it became necessary to publish the first *Guide to the Records in the National Archives* in 1949. Since 1949 inquiries by correspondence about the National Archives' records have reached a high of 500,000 in a single year. In recent years the need for information about genealogical records in the National Archives has prompted the 1964 publication of *Guide to the Genealogical Records in the National Archives*. (Govern-

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(For Course 21, lesson of May 23. "Census, Government, and Pension Records"; and of general interest.)

ment Printing Office, Washington, D.C. 20225; or, Exhibits and Publications Division, National Archives, Washington, D.C. 20225; price 50¢.)

This comprehensive guide discusses seven main categories of available records: population and mortality schedules, passenger arrival lists, United States military records, United States Naval and Marine records, records of veterans' benefits, records concerning the Confederate States of America, and land-entry records for the public-land states. Among other kinds of records available in the specially-arranged vaults of this tourist mecca are those of some of our Indian tribes, civilian personnel records, passport applications, merchant seamen, records about naturalization outside of the District of Columbia, and many other records, even including details about Americans who died while abroad.

Visitors to this building have the opportunity of seeing the most important records of our nation, including the Declaration of Independence, the Constitution of the United States, and the Bill of Rights. For these and other such records a special Exhibition Hall was made to enshrine them.

To become acquainted with this outstanding service institution it will be necessary to obtain this recent publication and to use the records as described therein. It should be remembered that while government institutions serve needs and purposes of their citizens, there are always limitations and restrictions in their services.

Library of Congress

The Library of Congress is without doubt one of the greatest libraries of all time. In 1800 it was established by law to serve the needs of Congress. Today it continues to serve Congress and the American public; and it has over 13 million volumes of books, 19 million manuscripts, 3 million maps, and many other records about music, motion pictures, newspapers, etc.

It is primarily a reference library and has many large and special card catalog indexes for research purposes. The card division of this unique institution is responsible for printing and issuing cards and has a sales stock which exceeds 110 million cards. Included in the 36 acres of floor space is the Library of Congress Annex Building. In this building on the fifth floor, the Thomas Jefferson Reading Room provides about 30 thousand trays of reference cards which supplement the regular Library of Congress

indexes. Adjacent to this room is the well-known "Genealogy and Local History Room," which has special indexes of genealogical value not found elsewhere.

The Library of Congress has a photoduplication section. Services there include the microfilming of family histories, when permitted by law, and photostat copies of a wide variety of its records. For those of us who cannot visit these institutions in person, their services by correspondence are invaluable to genealogical research.

Washington, a Record Center

While these two institutions are the main national institutions to help researchers, there are other kinds of national organizations that provide records and services. Probably best known is the National Society, Daughters of the American Revolution Library at 1776 "D" Street, Washington, D.C. 20206. This institution *does not* provide correspondence services, but nonmembers may have access to its 50,000 books and 20,000 genealogically-important manuscripts. Nonmember searchers may pay a small fee, or professional researchers may bring to you the services of this outstanding library.

Other libraries of value to genealogical research include libraries of the National Genealogical Society and the Sons of the American Revolution, as well as a number of government agencies. It is to the credit of all our national institutions that their records and services are made available by competent and well-informed personnel. The following pamphlets are available without charge, Exhibits and Publications Division, National Archives, Washington, D.C. 20225:

The National Archives—N.A. Publication No. 61-14.

Genealogical Records in the National Archives—N.A. Publication No. 62-1.

Genealogical Sources Outside the National Archives—N.A. Publication No. 62-7.

Compiled Military Service Records in the National Archives—No. 63-3.

Pension and Bounty-land Warrant Files in the National Archives—No. 60-9.

Records in the National Archives Relating to Confederate Soldiers—No. 60-10.

Age and Citizenship Records in the National Archives—No. 61-13.

Library File Reference: Genealogy.

COMING TO KNOW GOD

by Ellis T. Rasmussen*

According to scripture, God has appeared to men from time to time—to Moses, Isaiah, Nephi, Stephen, Joseph Smith. Such a spiritual manifestation is a rare and great privilege, and it places a responsibility upon those who receive it. God speaks to all His prophets, and He inspires them with messages to give to their fellowmen. He has communicated to some in visions, and instructed others through dreams. But He confirms in every doer of good and every user of faith the testimony of His existence, His omnipresence, His will, and His beneficence in the atonement wrought for man.

Prophets tell us His laws and the principles by which we should live. They show us His desires and purposes and forewarn us of His judgments. Scriptures are replete with narratives of His relationships with individuals, families, peoples, and nations—both those who keep His commandments and those who do not.

Great biblical poets also portray His virtues, His majesty, and His powers over all, and tell us of the love and concern He has for us. Gospel biographers reveal the way of life of the Only Begotten Son of God and record His teachings to the children of men as He walked among them. The Book of Mormon identifies the Jehovah of the Old Testament with the Jesus of the New Testament and brings together in one the preparatory Gospel and the promise of its full inauguration here on earth. A latter-day prophet, Joseph Smith, in the Doctrine and Covenants confirms all that other scriptures teach. He clarifies, elucidates, extends, and applies their teachings in our dispensation. That same prophet provides in the restored *Book of Moses* and the translated *Book of Abraham* information about the plans, goals, and purposes of God in His creation of earth and man.

The most amazing thing about all of these source materials is the evident fact that they all confirm each other. According to the philosophies of men

who do not know God, ideologies and ethics evolve and develop through the ages. Some critics of the Bible select and choose evidences from it to show that the doctrines of God and His laws for man also have evolved and developed. But any thorough and open-minded reader of all the scriptures is struck by the fact that the doctrine of the redemption of man has always been the same, regardless of which prophet, in which age, expounded it. He finds that the basic principle of love—*love God and love your fellowman*—is the same whether taught by Moses, Isaiah, Hosea, Jeremiah, Jesus, Paul, or Nephi. He sees that the methods of communication with God are the same for Adam Smith or for Father Adam, except that the ritual of worship in anticipation of Christ's birth was different from the ritual to commemorate Him after His life on earth. Therefore, it is evident that through a study of the scriptures a person may get for himself a working hypothesis about God and His relationship to man, and upon this he may build a knowledge of God.

Man may observe evidences of the existence of an intelligent creator in the orderliness of the world around us; in the cause-and-effect relationships of the phenomena of nature; in the harmony of the astronomical systems of the universe; and in the Godlike intelligence, free will, and free agency exercised by man. By rational processes of identification, imagination, induction and deduction, man may describe the laws of nature and anticipate actions and reactions of its elements. By these experiences many great scientists have come to believe that *there is a God*.

By the dual process of studying the scriptures and studying the works of God about us, we may come to know that God is and that He has a purpose and a plan for us. But yet one process remains if we are to *know God* and know that He is the rewarder of those who seek Him and serve Him: we must do the things the prophets and the Saviour have challenged us to do, performing, as it were, an "experiment upon my words." (See *Alma 32:27-43*.) Then, in the practical test, in seeing the practicality of living His way, and in feeling the joy that comes from the successful and proper use of our faculties for the good of others and of ourselves, and in the confirmation of the Spirit that these things are good, we may come to *know* of ourselves, and not merely accept the teachings of another. Certain ways are prescribed whereby we may receive the confirming Spirit, and by qualifying for it we may receive the ultimate blessing of the testimony of Jesus. This is the "spirit of prophecy," and by it we may come to know God.

Library File Reference: God and Man.

(For Course 13, lessons of April; for Course 17, lessons of April 25 and June 27, "Man's Part in Revelation" and "Our Acceptance of Jesus Christ"; of general interest to Course 29; and to support Family Home Evening Lessons Nos. 6-10.)

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Coming to Know God

By study and by hearing the word of God; by observation of the works of God about us; and by developing that faith which leads us to be doers of God's commandments—

We come to know for ourselves through evident effects upon our lives and through revelations of the spirit, that there is a God and that He is a rewarder of those who diligently seek Him and serve Him with all their hearts.

God *provides* the earth and the heavens and all things needful for our use; He provided us with bodies in His own likeness; He blesses us to be able to overcome evil and to prosper; He grants that we may have dominion here, that we may come to be, as His true offspring, like unto Him, having eternal life.

Genesis 1: 2:2-4; 5:1; 9:6; 39:3, 23; Exodus 20:11; Deuteronomy 32; II Samuel 22; II Kings 19:15; Isaiah 37:16; Jeremiah 10:12; Jonah 1:9; Psalm 8:4-6; 22:2; John 1:1-3; Acts 17:24-29; Ephesians 1:3-10; Revelation 14:7.

God *guides* us, teaches us, inspires and admonishes us through the prophets, through the Light of Christ, and through the Holy Ghost.

II Chronicles 32:22; Isaiah 58:11; Psalm 32:8; 73:24; John 16:7-14; 14:26; 15:26; Mosiah 3:37-39; Moroni 10:5; Doctrine and Covenants 8:2-3; 45:57; 84:85; 88:6-13; Abraham 3:23, 28; Moses 6:58-62.

God *justly judges* us according to our deeds, our ways, and our accomplishments. He gives us in this life and in the life to come whatever opportunities and delimitations we may merit.

Deuteronomy 32:4; Isaiah 45:21; 11:3-5; Hosea 14:9; Daniel 12:1-3; Matthew 25:31-46; John 5:26-29; Acts 3:14; 7:52; Revelation 15:3; 2 Nephi 1:10; Mosiah 2:28; Doctrine and Covenants 3:4; 10:28; 19:1-4; 84:102; Moses 7:37-41.

God is *merciful* and full of grace and love. He has compassion on us when we, by faith and repentance, avail ourselves of the gifts, the help, and forgiveness which He proffers.

Exodus 20:4-6; 34:6-7; Deuteronomy 7:2-9; Isaiah 1:16-20; Nehemiah 9:17; John 3:16-17; 4:7-8; I John 4:6-7; I Nephi 11:21-23; 3 Nephi 17; Moroni 7:38; Doctrine and Covenants 84:102; 97:2-6; 19:4, 15-21; Moses 7:29-37.

God *redeems* us through the ministry of our Saviour, Jesus Christ, who makes atonement possible for all those who accept His gift in faith and do the works of love.

Exodus 29:36; Isaiah 45:17; Zechariah 9:9; Matthew 1:21; 18:11; II Corinthians 15; Hebrews 5:8-9; Revelation 1:48; Mosiah 15: 16; Doctrine and Covenants 19:42-46; 43:29; 45:54; 76:38-119; Abraham 3:23-28; Moses 6:58-62.

God *knows* each of us, our needs, our weaknesses, our intent, our potential, our destiny. He knows all things.

Genesis 3:5, 22; 18:19; Exodus 3:7; I Samuel 2:3; 16:7; Isaiah 47:10; Psalm 139:1-12; Matthew 9:4; John 2:24, 25; Matthew 6:8; Acts 1:24; Romans 8:26-27; Revelation 2:2, 9, 13, 19, etc.; I Nephi 9:6; 2 Nephi 2:24; Alma 7:13; 40:5; 3 Nephi 13:9, 32; Mormon 6:32; Doctrine and Covenants 1:17; 35:19; 38:2; 127:2; Moses 7:29-36; Abraham 2:8; 3:18-19.

THE FATHER
AND THE SON
AND THE
HOLY GHOST



HOTEL SHOE SHINING MAN: *He brightened men's souls too.*

BEAU JACK

My black oxfords are about a year old now, but they have never shined for me as they do tonight.

We are in Miami Beach for a business convention. Center of activity is this elegant hotel, The Fontainebleau. Cab drivers call it "Yankee Stadium" because of its curved facade facing the blue Atlantic. Mink stoles and gold cuff links move everywhere under the swaying palms. The soft music of dining salons rises into the moonlit night.

My shoes looked shabby for a place like this. So I climbed into a lone shoe-shine chair.

The shoe-shine man wore a short gray jacket, like a clerk's in a drugstore. I noticed his hands were big for his short, trim frame. He looked to be about forty-five. His black, curly hair was cut close to his head, and his brown cheeks appeared swollen around his small, dark eyes. His nose was broad and rather flat. There were scars under his black eyebrows.

He limped as he moved around my shoes. But he smiled a welcome. As he began to clean my shoes, a man passed by. "Hello, Champ," he called. The shoe-shine man grinned a reply.

(For Course 9, lesson of March 28, "A Leader Has Courage To Do Right"; for Course 11, lesson of June 6, "A Test of Loyalty"; for Course 15, lesson of June 6, "From Bondage to Freedom"; for Course 25, lesson of May 30, "Ten- and Eleven-year-olds"; and of general interest.)

"Were you once in the ring?" I asked.

"Yes, sir," he replied. And then he hummed happily as he flipped his rag over my shoes.

I pressed more: "In what weight-class did you fight?"

"Lightweight, sir," he smiled.

"Who were some of the fighters you opposed?"

His broad lips moved fast now: "Gil Turner, Bob Montgomery, Tony Janiro, Ike Williams, Henry Armstrong, Al Davis—a lot of 'em sir," he said.

"Those are big names," I added. "Did you ever hold the world's title?"

"Yes, sir, during 1943 and 1944," he beamed.

"What was your fighting name?"

His voice was modestly quiet, but he really spoke proudly now: "Beau Jack."

He added that his real name is Sidney Walker.

"Pardon me, a minute, sir," he said. He limped into the nearby barbershop and returned with a clipping of a newspaper article mounted in plastic. The piece was written by Jimmy Cannon, sports columnist with *The Miami Herald*,¹ following the first world championship heavyweight boxing bout between Clay and Liston in Miami Beach, March, 1964. The column was headed: "He Was What Clay, Liston Could Never Be." The writer then described the glory of Beau Jack's courage. The article told how Beau Jack's kneecap had been shattered in his fight with Janiro, and how Beau had continued gamely on one leg until the referee stopped the fight.

The shoe-shine man pulled up his pant leg and showed me the

big scars on his knee. Then, working on his knees, he told me how he got started in fighting. "I was a shoe-shine boy of about ten in Augusta, Georgia. One day some bullies snatched my \$3 earnings for the day, and I went home crying. My grandmother had no sympathy. She thrashed me and told me never to let anyone take unfair advantage of me that way. A few days later, after I had polished a man's shoes, he flipped me fifty cents. Some rowdies standing by kicked over my bottle of polish and came after the money. I asked for their leader. Then I challenged him. The boys formed themselves into a ring. I beat him until he bawled. That was my first fight."

He told how he had appeared in 26 Madison Square Garden main events before retiring in 1949.

"How long have you been shining shoes here?" I asked.

"Ten years."

He told me that during good business seasons his day of shoe shining begins in the morning, continues until midnight. He explained that he has a family of 15 children.

"Sure, the days become long and strained at times," he admitted. "But I don't mind. I am happy. I have a nice boss, that barber in there." He named others on the lower hotel floor who were genuine friends. He sang as he worked.

Beau Jack shines men's shoes; also, their souls.

They still call him "Champ." Of all those we have met in Miami Beach, none seems to better deserve the title.

That is why my oxfords have never glistened as they do tonight.

—Wendell J. Ashton.

¹March 5, 1964.